

Rituals of Pleasure



ASENATH MASON

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★ **BECOME A LIVING GOD**

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Edition: *Rituals of Pleasure: Sex, Astral Magic & Demonic Possession*

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Publisher: Become A Living God ★





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Foreword

STARTING a book of this epic magnitude is no small task, I can assure you, but before I begin to discuss what is contained here, let me make a few introductory remarks to set the stage for what you will find. I would first like to point out that things are not always as they appear, and while that may seem elementary to most readers, it is well worth keeping in mind here at the onset because as you will see in this text, Asenath Mason lays a lot of controversial and esoteric material out in the open for the casual magician, yet at the same time, much is left out of view due to the fact that they are the gnosis of the inner plane mysteries, which is as subjective as each person on the planet. This duality is not only interesting to note for the psycho-spiritual side of development, but also because it is an excellent metaphor for working with the astral plane. As occultists have said for a very long time, the interplay of the planes is a rhythmic dance between positive and negative polarities, and this book is the embodiment of this principle.

However, as much as this book is focused on the subjective, it is just as much focused on the objective, in that the techniques you will find addressed in here are rooted in their availability to all. In the first three chapters, she focuses on legends, tales and stories that have survived the long centuries that can provide great insight, background and context for the work that follows. It is by compiling this information under one cover that she sets the stage for what comes later in the book, specifically the cutting-edge ideas and concepts I will address shortly. It is through the sharing of this information that she gets all of us on the same page, which is the perfect starting point for this work. After all, as we all know, you get farther with your growth when there are more people focused on particular techniques and entities.

Even further into the book, she pushes the boundaries by addressing subjects that are generally not looked at in books of sex magick, which include such controversial topics as sex with non-physical beings, spirit children, and even the Sabbats of traditional witches and their craft. Through her holistic exploration of these lesser known but highly powerful subjects, one is led down a road that is normally enveloped in shadows. Ethics and morality are treated in the appropriate light, and no stone is left unturned in her pursuit of comprehensiveness and effective tools for the competent, intelligent, advanced magician who is ready to take their work to the next level in a creative and fun way.

Is this just another book on sex magick? If you have that question, I can completely relate because there are so many books available on the subject that it is often hard to differentiate between quality and pulp, so let's just address this and get it out of the way now. The answer to the question is that no, it's not just another book on sex magick. It is a book that has been a long time coming, for a variety of reasons that we will look at here.

Subjects that are generally discussed behind closed doors, free from the judgment of the puritanical; sex, and specifically astral sex, are revealed and explored in this tome. In most books of occultism, these subjects are usually discussed separately and almost exclusively from a male perspective. This has limited any true, further advancement on the subject even though we as a species are moving into a more sexually open paradigm. Because of the sexual perverseness and disease of the Abrahamic faiths, sacred sexuality has been swept under the rug for centuries, so not only has it been relegated to dark corners of society, but this means it has also not experienced any sort of growth or updating until the release of this book. I choose my words carefully here when I make this bold claim, but here I will explain why I believe this to be so, and why this book fills a particular need and niche in the development of Western occultism. Best of all, its release shows us that it is time for this material to come to light in the name of advancement for all.

Master magician Asenath Mason delivers a very important service to occultism with this book in that it is written by a *female* magician. This is a critical point to consider because the bulk of published occult books have been written by men, and while some authors have put emphasis

on female perspectives on sex magick in their works, very few women have written entire books on the subject. The most famous woman to do this was Maria de Naglowska, a Russian woman living an ex-patriate life in Paris, France, in the 1930s, and it has only been in recent years that translations of her writings have been made available in foreign languages, so Ms. Mason joins a very select group of female authors who share perspectives and lines of thought on sex magick that aren't normally considered or explored.

In addition to her female perspective on sex magick, she breaks ground on a whole new level of cutting edge magick by focusing on not only sex magick from a female perspective, but she also treads into the realm of *astral* sex magick. Not content to simply focus on sex magick, she takes it a step further and steps out onto the non-physical planes with extensive research and techniques to use in more powerful and dynamic ways. There are many writings on the astral plane that can be found, and these range from the astral plane itself to how to astrally project, and what you can do when you get there, but there are virtually next to none available on astral sex magick specifically. A few authors over the years have written small books and shared thoughts on astral sex magick, but very few have dedicated this many pages and the many extensive hours of research necessary to complete this work.

Not content to stop there, though, Asenath takes things to yet another level in here, in that she chooses to focus on astral sex magick with *demons* as well! This is the third piece of her unholy trinity, and throughout these chapters you will find many useful techniques to work with these entities on a plane that is closer to their own native lands. Exploring these entities, and in particular how sex magick can be valuable and effective, she introduces the reader to new worlds and cutting edge concepts that can be actualized through the use of this book. She pulls back the veil on true occultism to show that there are no limits to what can be accomplished through the use of sex magick, especially if you are a magical experimenter. Addressing taboo beings through taboo techniques and perspectives, she takes us on a consciousness bending *tour de force* through the cosmos and what we encounter in the darkness, which is, after all, more common than the light.

Essentially updating sex magick for the new aeon, Asenath Mason not only gives us fresh and new perspectives on a subject that has only had basic treatment and cursory glances, but advances it to the next level in line with the current spiritual evolution that is happening around the globe. In addition to the three points mentioned above, she gives us one more final piece of the system that should not be neglected and that is the gift of techniques rather than just speculative theory. She illustrates how to make contact with beings via sex magick on the astral plane, which makes this a complete working grimoire of sex magick. While this book is not for the beginner astral traveler, it is a must for the serious magician who is interested in pushing their boundaries in new and exciting ways. While working with her on this material, it never ceased to amaze me with the results that we manifested, and I am confident that those who are serious about their work will encounter the very same things we did, revelations from the inner planes that cannot be put into words, and contact with beings that spread gnosis as easily as they spread terror to the weak minded and the enslaved. Enjoy what this gives to you: an advanced tool that can accelerate your magical growth in profound ways and producing profound manifestations in your life. ★

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Introduction

SEX magic is one of the most controversial and at the same time the most attractive forms of magical practice. It holds great power and potential, but it needs to be understood to be applied successfully. Using sexuality to empower magic and make rituals more effective is an idea that has been present in the Western Esoteric Tradition for ages. On the one hand, authors of old grimoires warned of dire consequences of approaching rituals “impure” and advocated sexual abstinence for days, weeks, or even months before performing a magical operation. On the other hand, occultists such as Maria de Naglowska, Paschal Beverly Randolph, Austin Osman Spare and Aleister Crowley, to name just a few famous characters of Western occultism, promoted sex as a tool of transcendence and spiritual evolution, showing that sexuality can be harnessed for magical ends. They claimed that sex and lust is a power that can be transformed into energy, and this energy can be focused toward a magical goal, be it self-transformation or fulfillment of one’s desires. By using a variety of techniques, they taught their followers how to connect with their sexual energy and learn to harness, transmute, and direct this force toward gaining personal power and self-knowledge, or to transform desire into energy that can change the world, manifest their will in the universe and fulfill their personal goals.

The idea that everyone is capable of generating sexual energy, regardless of sex or age, and this energy can be harnessed and directed, is an old one, but it has not been given much attention from the magical perspective until the 20th century. The pioneer of experiments with measuring and collecting sexual energy was Wilhelm Reich, an eccentric Austrian psychoanalyst and follower of Sigmund Freud, active in the

first half of the 20th century. His particular area of interest was the driving force behind human sexuality, which he believed to be the center around which resolves the whole social and inner life of an individual. He went as far as to claim that sexuality is a force in its own right, like electricity or gravity, and it can be stored in the organism like in a battery. He named this mysterious force “orgone” by combining the words “orgasm” and “hormone” and compared it to the concept of a universal life force. Orgasm, as he claimed, was a method of discharging this accumulated force within the organism, releasing a person from all dammed-up sexual excitation, which otherwise can be harmful to the individual’s health. He believed that excess amounts of sexual energy are the cause of many common disorders, both physical and mental, and he advocated sex in treatment of schizophrenia and depression. Whether successful or not, his ideas remind us that our sexual drives and desires are a power in themselves. They have a mystical ability to regenerate, transform and change us. That is why the connection between sex and spirit is so important in magic and many practitioners view sexual fulfillment as essential to spiritual fulfillment. This is one of the basic ideas behind *Rituals of Pleasure*.

Why write another book on sex magic? There are many excellent sources on the subject, and I have provided some of them in the bibliography included in this book. However, while doing my research, I have found that most of these sex magic manuals are written from the male perspective. Some of them include the female point of view as well, but generally, the female perspective is rare, and those rare sources usually emphasize the emotional side of sex without talking of using it in a practical way. Another thing that is missing in the occult literature at the moment is a sex grimoire of Left Hand Path magic. You will find many books on Tantra, workbooks teaching you how to start your sex magic practice, BDSM guides, etc., but they usually focus on the general approach to the subject without actually providing a working manual for a modern practitioner of the Left Hand Path. With this book, I hope to fill this gap and show that sex magic is an important part of Left Hand Path practice, which can enhance your rituals in many significant ways and teach you how to use one of your greatest personal powers, the power of sexuality, to awaken the inner potential and manifest your desires on this plane. Rituals and working techniques presented here will show you how

to use the knowledge of the body and the power of sex and lust, pleasure and pain, and desire and fulfillment to gain gnosis, interact with spirits and deities, and improve your day-to-day life and well-being. All this is written from the perspective of an active practitioner of Left Hand Path magic for other practitioners, who, like myself, are interested in experimenting with their sexual energy for the sake of personal development.

Therefore, in this book we will look at particular areas of magic and magical techniques, discussing their use in sex magic and showing how they can empower your sex magic rituals and how sex magic can empower other operations. We will discuss the use of sexual energy both for physical results and for initiation and self-transformation. The list below is a glimpse of what you will learn in this book, with a brief overview of what the following chapters contain:

★ Chapter 1: Demon Lovers

In the first chapter, you will learn about myths and legends of succubi and incubi. We will take a look at ancient accounts and medieval folklore, discussing the nature of sex with spirits, both in medieval and modern times, and speaking about how much truth is in all these stories.

★ Chapter 2: Sex, Possession & Dream Magic

In this part of the book, we will talk about sex magic in general and discuss popular magical techniques that will be used throughout this book to work with sexual energy. These techniques include astral magic and lucid dreaming, invocation and possession, evocation and spirit encounters, working with sigils and talismans, and inner fire/Kundalini practice. We will speak about advantages and disadvantages of working alone and with a partner as well as those of indulgence and abstinence. We will also take a look at potential dangers of sex magic.

★ Chapter 3: In the Garden of Lilith

Here you will learn about Lilith, the legendary seductress and mother of succubi and incubi, her Qliphothic realm on the dark side of the moon, and her role in sexual initiations. In this chapter, we will also discuss methods to summon a demon lover and I will present them on the example of a ritual of Lilitu, showing how to work physically with an

incubus or succubus by using orgasm and pleasure as a vehicle for astral and dream experience.

★ Chapter 4: Erotic Dreams

In this chapter we will focus on sex without any physical contact or the so called "non-corporeal" or "out of body sex," discussing astral and lucid dreaming techniques to work with sexual energy. Here you will also learn how to become an incubus or succubus yourself and have sex with whoever you want, wherever you want, and in whatever way you want it.

★ Chapter 5: The Feast of Flesh

In this chapter, we will discuss the physical aspects of sex with spirits and deities, and we will work with the body as a temple through rites of invocation and possession. These workings are meant for couples, but they can be adjusted and used also by solitary practitioners. We will speak about Lilith and Samael, how to work with them, and how their sexual gnosis can be used for the sake of self-initiation.

★ Chapter 6: Unholy Sabbat

The subject of this chapter is sexual gnosis achieved through the Witches' Sabbat. We will take a look at the folklore underlying the concept of the Sabbat, speak about nocturnal gatherings and their symbolic meaning, and present traditional Sabbatic techniques: trances and liminal states, magic potions and ointments, practices of exhaustion and sensory deprivation, and many others. We will also discuss sex as a force of personal transgression on the example of a ritual of Diana and Lucifer.

★ Chapter 7: The Vampire

Here you will learn about astral vampirism and sexual vampires. We will take a look at the folklore of vampirism and see how much truth is in the legends of sexual predators assaulting people in their sleep. In this chapter, you will also find out about practical techniques of astral vampirism and learn how to summon a vampiric spirit through dream magic and how to transform yourself into an astral vampire.

★ Chapter 8: The Witch Moon

In this chapter, we will speak about female magic, witchcraft and the use of menstrual blood and female sexual energy in astral practice. You will learn here how the "blood of the moon" can be used in a practical way, alone and mixed with male sexual fluids, and what magical values and qualities these substances have in legends and in the modern context.

★ Chapter 9: Blood & Sacrifice

Magic discussed in this chapter involves practices of pain, rites of domination and submission, works of deprivation and exhaustion, and magical trances induced by the gnosis of fear and depletion. We will speak about BDSM and how it can be used in magical context. We will also go back to the very roots of sacred sexuality and discuss the role of the Angels of Prostitution in sex magic on the example of a ritual of Naamah as a "sacred harlot."

★ Chapter 10: The Alcove of Fornication

This chapter is dedicated to pacts and long-term relationships with spirit lovers. We will speak here about possible advantages and disadvantages of sexual liaisons and "sacred marriages" with spirits and deities, and I will also provide a sample ritual of entering a pact with a spirit lover, presented on the example of Leanan Sidhe, the "phantom mistress."

★ Chapter 11: Demonic Children

The last chapter will show you how you can use sex for self-creation instead of procreation. We will also speak about the concept of magical "procreation" and "magical children," presenting myths and legends behind such practices and discussing how we can use these ideas in the modern context.

Sex magic is both pleasurable and painful, fun and scary, easy and difficult, fulfilling and frustrating, but, most importantly, it is powerful and transforming. It can change you in all possible ways, provide ground for spiritual initiation or make you regress on your path. All depends on

how you approach it and to what extent you are willing to open yourself for the experience. It will strip you from all protections, touch you to the core of your being, and expose all your limitations, taboos, fears and personal inhibitions, including those that you never even thought to exist. It is a powerful path of self-exploration and self-realization. It requires you to open up to forces that are beyond the normal consciousness of an ordinary man, to get to know your body, and to be able to raise, direct and control your sexual energy. It is a path both for a magician and mystic, and often it combines the elements of both. Sexual ecstasy is triggered on the physical level, but it may take you to heights and depths of the universe if only you choose to and know how to accomplish this. Sex magic can increase your personal sex force and enhance your powers of sexual attraction, open access to sexual mysteries and help you gain spiritual attainment, allow you to commune with deities on levels inaccessible to your conscious mind, evoke spirits and aid you in creating your own, confront and integrate your personal Shadow, and so on. We will discuss all these techniques in this book, and I will teach you how to use them in practice. This is a grimoire of sexual sorcery which will show you that sex magic can be one of the most potent paths to power and transcendence and an amazing tool of personal self-deification if only you approach it with an open mind and willingness to learn. ★



CHAPTER ONE



Demon Lovers

THE belief in existence of demons that haunt people at night to have a sexual intercourse with them was most widely spread from ancient times to the Middle Ages. Ancient *lamiae*, mares, mermaids, and other vampiric spirits of ancient myths were transformed by Christian ideology into lustful succubi and incubi, agents of Satan, and their primary goal was to lead pious people into temptation. And how else could they do it if not by offering man the forbidden fruit, carnal pleasures with sexually attractive partners ready to satisfy each, even the most perverted fantasy? Who could resist such a temptation, even if the lover was Satan himself? The Devil always had a profound knowledge of human needs and knew how to tempt man, and in most cases he was successful. The distant perspective of God's punishment and eternal damnation was nothing in the face of earthly delights that were close within the reach.

Legends & Folklore

To understand the fear and fascination that accompanied the idea of sex with demons in those times, we should first take a look at ancient spirits that served as prototypes of the medieval succubus and incubus. According to legends, vampiric spirits that fed on sexual energy were children of Lilith, the first wife of Adam. From the Zohar we learn that she rebelled against God and left the Garden of Eden to settle on the shores of

the Red Sea, in the land of Zemargad, where she copulated with Samael, giving birth to hundreds of monstrous children every day. These children were known as Lilim or Lilin, and were the prototype of demon lovers of the medieval lore: creatures resembling humans, but winged, hairy, and demonic. Lilith taught them the art of seduction and witchcraft, and from sexual fluids which they gathered from their human lovers she conceived even more demonic offspring. It was widely believed that both Lilith and her demonic children haunted the earth at night and visited houses to strangle newborn children and to obtain male semen. It was a common belief that all semen that was not placed in "the only legitimate place," which was the wife's womb, belonged to Lilith, and so did all the sperm that men wasted in their life through dreaming fantasies, addiction, or adultery.

Lilith and her children became symbols of lust and carnal delights, which were "forbidden" and "sinful" because they did not serve procreation. They could assume any shape, but most often they appeared in the form of beautiful and alluring women. Lilith herself is often thought to originate from the Mesopotamian lore, and the oldest known accounts from this region mention her as a maid-servant to Ishtar/Inanna, the goddess of love, sex, and fertility. Ishtar is often associated with temple prostitution and worship through sex and sacred debauchery, but she also ruled over spirits resembling the classical succubi. One of her servants was a prostitute called Mano di Unnini, believed to be an incarnation of Lascivia (the lewd one). Another one was a being associated with Lilith, who dwelled together with the goddess in the Huluppu Tree. This spirit is thought to be different than the Queen of Demons of the Qabalah and the Hebrew folklore, and in ancient Mesopotamian accounts we encounter multiple "Liliths," which suggests a group of spirits rather than one goddess. In the 4th century, the name "Lilith" was translated into Latin as "Lamia," which in turn gave rise to the belief in another demonic seductress of this name. Lamia, however, is derived from Greek mythology, and in source literature she is identified with Skylla while originally she was a Libyan queen, the daughter of king Belo, who attracted the attention of Zeus. They became lovers and had several children, but his jealous wife Hera killed all of them and transformed Lamia into a monster. Since that time, she was believed to wander in the darkness of the night, and when she met any children, she sucked out all

their blood. Another legend has it that Lamia was a demon appearing near the Parnassus when a youth was singing or playing the flute. She usually came for sexual purposes and in case of refusal she killed the unfortunate man. The word "lamia" became at that time a synonym for a vampire who seduced men, sucked their blood and ate their flesh. In medieval accounts, we often read not of Lamia, but "lamiae," the plural form signifying female demons or witches who could seduce any man and feed on his blood and sexual fluids. A demon of a similar kind was Empusa, a phantom from the retinue of Hecate. In the shape of a beautiful woman she lay with men at night or at the time of the afternoon slumber and sucked all vital forces out of them, finally causing death.

In ancient Greece we also encounter mermaids, legendary creatures with the head and upper body of a woman and the tail of a fish. But in their original depictions they were not half-fish, but half-bird, and they were thought to lure sailors by enchanting them with lewd singing. Like Lilitu, mermaids visited sleeping men at night or at noon when they were most vulnerable and prone to erotic dreams followed by the waste of semen. They were also presented as bloodthirsty creatures, which is why they came to be identified later with winged demons and vampires. While discussing the sea lore, we should also mention sea fairies called merrow, or moruach, who lived near the coasts of Ireland. They were both male and female, known for their music talent, and with their music and dancing they could easily enchant mortals. Seductive by nature, they could be extremely vicious and vengeful if crossed. Also in Ireland, we meet another female demon resembling a succubus: Lhiannan Shee. The inhabitants of the Isle of Man believed her to be a female vampire dwelling in wells and water springs. She could suck all vital forces out of her lovers. In Ireland itself, she was known as Leanan Sidhe and apart from her demonic qualities she also had beneficial ones: she was a muse of artistic creation. Those whom she chose to be her partners she endowed with creativity and helped them obtain wealth and fame, but it was believed that a relationship with her could not last long because she slowly took away her lover's life in exchange for her favors.

Another category of spirits that should be mentioned while discussing the concept of demon lovers were terrifying succubi called mares. Appearing in German, Norse and Slavic folklore, they were believed to

sit upon the chest of a sleeping person and evoke nightmares. They "rode" people and animals alike, causing sleep paralysis, draining their vital energy, and leaving them exhausted and covered in sweat by the morning. Originally thought to be demonic spirits, in modern times they have been explained as a psychological phenomenon caused by a number of factors, such as stress or anxiety disorders. We will discuss this subject in detail in further chapters of this book. In Scandinavia, these demons also evoked erotic dreams and appeared to men as beautiful women, and sometimes it was thought that mares were the souls of witches and sorcerers traveling through the night in their astral form.

These accounts, however, are not limited to Europe. In Hindu literature, for instance, we encounter demons named Churreyl, appearing in the shape of seductive women and sucking life out of men while performing fellatio. These demonic entities were believed to be spirits of women who died at childbirth. Another Hindu demon was Yukshee, also appearing as an attractive and tempting woman with an insatiable sexual appetite. She was known to leave her lovers extremely exhausted, drained, and often caused impotency. There was also a succubus called Pishauchee, a demon evoking male erotic dreams and feeding on sexual energy released during nocturnal emissions. Another Hindu spirit of the succubus kind was Mohini, who is a very interesting figure because she is thought to be an avatar of the god Vishnu. According to the original legend, Vishnu as Mohini, a sexually attractive woman, appeared to demons (asuras) to retrieve the immortality drink amrita that they stole from the gods. In another legend, Mohini seduces Shiva and gives birth to their son. But she was also known for her demonic aspects, and it was believed that at night she sought lovers among men to obtain their semen and conceive more of her demonic offspring. In Hindu mythology, we also encounter spirits of the incubus kind: Bhootum, Preyt, Rauksheh, Gandharvas, or Pisacha—demons copulating with sleeping women and sucking their blood.

Male spirits of a similar nature are found in mythology and folklore worldwide. In South Africa, there were amphibian demons Tikoloshe, known for their voracious sexual appetite, who preyed upon local village women and even traveled to other areas in search of their victims. Tikoloshe were usually very charming and seductive, but if a woman did not

succumb to their charms, they would become vicious and take her by force. Their Chinese equivalent was the White Monkey, a mountain demon who kidnapped women to keep them in his private harem. In Japanese folklore, we also encounter the Oni, demons who abducted young maidens for the purposes of mating, stealing their souls and eating their flesh. And finally, in New Zealand there were fairies called Patupairehe, guardians of the wilderness, who often took human lovers and visited them late at night. They were thought to be very talented flute players and used their musical skills to arouse human women who were then carried off to the fairy world.

In Japan, succubi were called fox maidens and known for their shape-shifting abilities and their power of seduction. Their true face could be only seen in a mirror reflection on the surface of water. In China, such spirits were called fox fairies and they were clever shape-shifters and deadly tricksters. They could morph into tempting, wicked young women and drained the vital essence of their human lovers during orgasm. Another Chinese entity of the succubus kind was Madame White, a lethal, possessive, eerie demon in the shape of a fabulously beautiful woman dressed in white, but her true appearance was that of a massive white python. In Japanese folklore, she was known as Yuki-Onna or Lady of Snow. She appeared as a cloud of white vapor and hovered over sleeping men as a white mist. Through her icy cold lips, she sucked the life breath from the mouths of her unconscious victims.

All these legends show that we are dealing here with a phenomenon on a worldwide scale. Beautiful women and terrifying ghouls, demonic entities and friendly spirits, discarnate souls and human witches—regardless of a belief, sex and relationships between man and otherworldly creatures are a concept that cannot be ignored while discussing the history of humanity. In this book, we will take a closer look at some of these beliefs and ideas to see if they still have any value for the contemporary magician and how we can use them in a practical way.

The Incubus & the Succubus

Inspired by ancient folklore and the contemporary witch hunts, succubi and incubi became an integral part of the Middle Ages, drawing much

attention from the contemporary scholars and church fathers, and provoking many controversial theories. According to Christian theologians, an incubus was an angel who fell because of lust for women, which turned him into a lewd demon continuously seeking intercourse with human lovers. The word "incubus" itself derives from the verb "incubare," meaning "to lie on something," while the term "succubus" comes from Latin "succubare" and means "to lie under something," although this was not entirely true because both kinds of demonic lovers were believed to mount their partner. Traditionally, succubi were female demons who seduced men while the incubi were male entities who haunted sleeping women and fornicated with witches during Sabbats. In medieval demonology, however, they were presented as one kind of demon, varying in shape depending on the human sexual partner. In the female form, these demons stole male semen and then they assumed a male shape in order to copulate with women and impregnate their lovers with the stolen fluids. This view was quite controversial, and medieval demonologists were not able to specify where the demon preserved the semen in the meantime as spirits were thought to not have a physical body. On the other hand, it was commonly believed that spirits can obtain a body somehow, and the conviction of possibility of sex with demons was confirmed by many contemporary scholars and authorities. It was also confirmed by the biblical story of angels who descended to earth to copulate with earthly women: "The sons of God came in to the daughters of men, and they bore children to them" (Genesis 6:2). Thus, not only was such an act between humans and spirits possible, but also it could result in offspring. Medieval theologians and occultists commonly regarded relations between humans and spirits as an acknowledged fact and discussed it in their writings with such confidence that it was impossible to deny it. Indeed, the belief in demon lovers was so strong that in 1468 a man in Bologna was sentenced to death for running a brothel staffed by succubi, and this is only one of many examples of the contemporary convictions.

It was the same with the belief that an intercourse of a woman with an incubus can result in demonic offspring. In Toulouse in 1275, a witch confessed to giving birth to a monster with the head of a wolf and the tail of a snake. Another witch in Augsburg in 1531 testified that she bore a two-legged serpent. Still another one gave life to demonic children who

were immediately taken away from her by the incubus. Also, in the medieval world there were many legends about people who were reputedly begotten by a demonic parent. Among them we can mention a few well-known historical characters: Alexander the Great, Caesar Augustus, Scipio Africanus, Remus and Romulus, or the famous sorcerer Merlin, who was believed to be a cambion (half-human half-demonic child) of a mortal woman and an incubus from whom he inherited his magical powers and abilities.

Apart from the nightly visits in beds of sleeping men, demons could also obtain semen from corpses. The famous medieval philosopher and theologian Thomas de Aquino claimed that demons could enter and possess human bodies or even create their own by means of elements, therefore they were capable of a physical intercourse with man. Henri Boguet in his book *Discours des sorciers* (1602) proposed another theory. In his view, demons often possessed and used the bodies of people who were recently hanged. In the 15th century, two German inquisitors, Jacob Sprenger and Heinrich Kraemer, published a discourse on witches, the famous *Malleus Maleficarum*, in which they described how witches communicated with Satan and his demons. Their explanation of a physical body was as follows:

It must be said that he (spirit) assumes an aerial body, and that it is in some respects terrestrial, in so far as it has an earthly property through condensation; and this is explained as follows. The air cannot of itself take definite shape, except the shape of some other body in which it is included. And devils and disembodied spirits can effect this condensation by means of gross vapours raised from the earth, and by collecting them together into shapes in which they abide, not as defilers of them, but only as their motive power which give to that body the formal appearance of life, in very much the same way as the soul informs the body to which it is joined.

It was also believed that incubi and succubi were visible only to their partner. To others, they remained unseen. The fifteenth-century writings about witches reported therefore that one can often see witches lying on the ground in the field or in the woods, moving their bodies as if

they were just copulating. Their demonic partner, however, remained invisible. Sometimes, after the intercourse, above the witch's head one could notice a black cloud, the sign that she copulated with a demon. But there are also stories in which the incubus was visible: husbands returning home saw their wives with lovers, and when they wanted to shoot the rival, he immediately disappeared.

Among all nightly demons, succubi constituted only ten percent while the rest of this statistics were incubi. This was explained by the fact that women were allegedly more licentious than men. In France, these spirits were called *follet*; in German language: *alp*; in Spanish: *duende*; and in Italian: *folletto*. Guazzo, the famous seventeenth-century demonologist, wrote in his *Compendium Maleficarum* that incubi appear to women as grown-up men and sometimes in the shape of a satyr or goat. The relationship with demons could last a few years or even throughout the whole life. In the contemporary accounts, we find notes that many witches testified that the incubus first visited them when they were a few years old and then came regularly each night when they were growing up, and even after they were married.

In the beginning, it was thought that incubi and succubi exploit humans without their consent. But there were also other theories. In *Malleus Maleficarum*, for instance, we read that witches give themselves to demons of their own accord and are even proud to have a demonic lover. The reasons why demons enter relationships with humans are many, but they do not necessarily do it for their own pleasure as they do not have a body and cannot feel lust themselves. Most often they copulate with humans to "lead them to sin." Another reason is that during the intercourse with women the incubi impregnate them in order to increase the number of sorcerers. And the third reason is that demons are intermediaries who carry the semen, which is one of their primary roles. But the authors of *Malleus* also admit that demons do not always use human semen. For instance, when a woman is sterile, the incubus copulates with her only to give her satisfaction. This conviction leaves a fertile ground for all kinds of magical experiments, and we will discuss them in one of the following chapters of this book.

There were also special occasions when succubi and incubi were believed to appear more often than usual. Those were the most sacred

times of the year, such as Christmas, Easter, Pentecost and other Christian festivals. According to Christian demonologists, they did so to tempt people into sacrilege and bring them to damnation. Besides, on those days it was easier to trick people because of their conviction that sins committed at this time were not regarded as heavy. Also, at that time demons had more opportunities because many people, especially young girls, on Feast Days were thought to be more "intent on idleness and curiosity," and therefore more easily seduced by demons and witches.

However, the most popular occasions to copulate with the demons were, of course, the Witches' Sabbats. According to contemporary beliefs, those ceremonies always ended up with an orgy and group debauchery. As we read in Murray's *The Witch Cult in Western Europe*, "They went to the Sabbaths or Meetings, where they Eat, Drank, Danc'd, and committed other Whoredom and Sensualities. Every one had her Devil in form of a Man; and the Men had their Devils in the form of a Woman." The demons could appear in whatever form they liked, and it was not unusual that they shape-shifted into animals to have sex with witches to give them more pleasure. It was believed that even if the demon appeared in the shape of a serpent, goat or raven, the intercourse was still possible. Other animal forms were those of a dog, cat, deer, or bull. One of the witches tried at Borrowstones in 1679 was accused of having carnal copulation with the devil in the likeness of a man, but he removed from her in the likeness of a black dog. In some areas, it was also the Devil's custom to have intercourse with beautiful women from the front and with the ugly from the rear. In other words, everyone received a fair amount of pleasure and satisfaction.

The succubi and incubi were also known to be jealous. A legend has it that in the 16th century a girl who had been living with an incubus began flirting with a son of the owner of a tavern. In revenge, her demonic lover burned the tavern together with the whole town. Another similar story is told by Guibert of Nogent in the 11th century, in which the author describes how his mother was haunted by a demon. She managed to resist his temptation and got married but then the incubus cast a curse of impotence upon her husband. It was only after a few years of prayers

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(p. 10)

that the man was able to remove the curse and consummate their marriage.

Demons did not spare even the most pious people. On the contrary, Christian monks and hermits often described demonic entities that haunted them in the shape of sexually attractive women. Saint Anthony of Egypt was visited at night by a succubus who attempted to provoke his "unclean thoughts." Saint Hilary, while having his rest, was accompanied by a few succubi who took form of naked women. Usually, they bravely resisted demonic temptation but there was also a story of a hermit who yielded to the demon's seduction and indulged in such a debauchery that he died within a month because of it. Also, nuns were believed to be especially subject to lecherous assaults and many complained about nightly visits of demons who tried to seduce them. In 1467, Alphonsus de Spina retold the stories of several nuns who were often visited by incubi and woke up in the morning to find themselves polluted as if they had slept with a man. *Malleus Maleficarum* describes the following story: a young nun was for a few years molested by an incubus and could not banish him with prayers, sacred water, or the cross. When she confessed her sins to a prioress, she hastily said that she took the nun's punishment upon herself. Thus, the following night the demon visited the prioress and tried to tempt her into a sexual intercourse. In the morning, the unfortunate woman renounced the young nun's sin and the demon returned to his previous victim. The relationship with a demon lover, whether voluntary or not, was therefore believed to be a dangerous liaison.

Sex with Spirits

Myths and legends about intimate relations with demons usually present demonic sex as incredible and giving much more pleasure than sex with a human lover. Wives, unmarried women, witches or even nuns, willingly gave themselves to the Devil to enjoy the pleasures of the flesh and continued those relationships for years, often until the end of their lives. The contemporary priests noted that women were not as eager as they might be to free themselves of their lust and obsession, even when they asked for spiritual help. The pleasure received from their demon lovers was often too great to give up, and despite of confession and penance,

they were still prone to temptation. In one of the sixteenth-century accounts, we read about a man who slept with a succubus for forty years and would rather die in prison than give her up. The Devil could assume any form people wished and embody their ideal lover. Sometimes demons were believed to trick men and women into sexual liaisons by imitating their wife or husband, but even if the person realized that their lover was not their spouse but an incubus or succubus, their enjoyment was usually so great that they continued these relations night after night for months or even years. The incubus could enlarge his member while having sex with his human lover, and, therefore, women derived more pleasure than they did with men. Ludovico Maria Sinistrari, a seventeenth-century Franciscan monk, wrote that women who slept with incubi found afterward that lovemaking of mere men was paltry and unable to arouse them to any degree. It was the same with men who lay with succubi, and often their human mistress could not compare to the demon lover regardless if this liaison was accompanied by the feeling of guilt and the vision of soul damnation.

However, many medieval descriptions of relationships with demon lovers show a completely different picture and emphasize the extreme pain felt by women during the intercourse. According to them, the incubi had a very large member, hard as iron and cold like ice. Also, their semen was frigid and unpleasant. Therefore, many witches complained about pain and the lack of pleasure. Partly for this reason, it was originally thought that women succumb to demons not of their own will but out of fear, as if they were forced to sex or even raped by their otherworldly lover. Guazzo, for instance, tells a story about a couple who procured a succubus for their son, and even though the boy was eager for the experience, it felt as if he entered an icy cavern. But then, in the Renaissance sources, we read that people copulate with demons willingly in order to satisfy their lust. There we can also find descriptions of an enormous pleasure derived from carnal acts with demons, and Sinistrari, for instance, writes that the semen of an incubus does not resemble human, but it is more abundant, very thick, very warm, rich in spirit and free from serosity. Besides, the demon copulating with a woman takes care that both shall enjoy a more than normal orgasm because the greater the venereal excitement, the more abundant the semen. The contemporary demonologists also emphasized that demons can create an illusion

male!

that the sexual act performed only once or twice is repeated fifty or sixty times a night. Others claim that an incubus made use of a double penis (*membro genitali bifurcato*) so that he could abuse his lover simultaneously with both organs. The demon's member was often described as "generally sinuous, pointed, and snake-like, made sometimes of half-iron and half-flesh, at other times wholly of horn, and commonly forked like a serpent's tongue; he customarily performed both coitus and pederasty at once while sometimes a third prong reached to his lover's mouth," as we learn from the account of Pierre de Lancre, one of the contemporary witch hunters.

However, not all Christian theories were identical. In the 17th century, Sinistrari proposed a completely different theory about sexual relations with the spirits. In his view, incubi and succubi were not Satan's agents, but entities endowed with a soul and intellect, an intermediary form between angels and humans:

Clear that there are such demons, Succubi and Incubi, endowed with senses and subject to the passions thereof; who are born through generations and die through corruption, who are capable of salvation and damnation, more noble than man, by reason of the greater subtlety of their bodies, and who when having intercourse with humankind, male or female, fall into the same sin as man when copulating with beast, which is inferior to him... But when copulating with the Incubus, it is quite the reverse; for the Incubus, by reason of his rational and immortal spirit; is equal to man; and by reason of his body, more noble because more subtle, so he is more perfect and more dignified than the man. Consequently when having intercourse with an Incubus, man does not degrade, but rather dignifies, his nature.

Seen from this perspective, sexual relations with them were not a sin but a positive experience for the human soul. This was a highly controversial theory, completely contradictory to the official doctrine of the church, which regarded the intercourse with an incubus as buggery or bestiality, a sin far worse than fornication and adultery, and although many church fathers admitted that the activities of succubi and incubi

were performed with the permission from God, this did not stop them from punishing these activities as heresy.

Entering a relationship with a succubus or incubus was seen as witchcraft because it was a sort of a pact with these demonic entities. In exchange for sexual energy needed by these spirits to exist, they were believed to do particular favors to their human lover or perform certain tasks. The witch promised to satisfy the lust of her demon lover daily, once a week or once a month, and the spirit would do her bidding in return. Demons could protect the witch and her property, destroy her enemies, endow her with magical powers, carry her to the Sabbath to commune with other witches and sorcerers, and so on. They could assume an animal form and become a life companion to their human lover as well. But it was also believed that such pacts were dangerous. A succubus or incubus could assume many forms in the course of the night, expecting the human partner to satisfy the lust of each one or else they would either quit the relationship or kill their lover. If the witch had an attraction to another man, they could become jealous and ruthlessly punish her, taking away everything she had, including her life. The same was in the case of a relationship between a man and succubus. And finally, from the Christian perspective, the pact with a demon was a sin and heresy, so there was also the danger of being persecuted and burned or hanged.

On the other hand, it is not surprising that the contemporary people gave themselves so willingly to the Devil since even in marital life sex was not quite promoted by the church. For many centuries, the church firmly stated that marital sex should be as devoid of sensual pleasure as possible, especially for women, whose pleasure in the intercourse was seen as something deviant or devilish. A woman's lust was believed to be the cause of all witchcraft and transgression, as was shown on the example of Eve in the Garden of Eden. This view was not limited to the Middle Ages, either. Even in the 19th century, we still encounter opinions that women are not allowed to derive pleasure from the sexual act and Dr. William Acton, the Victorian authority on sex, writes, "A modest woman seldom desires any sexual gratification for herself. She submits to her husband, but only to please him." No wonder that with this view the Devil and "forbidden" pleasures seemed so attractive.

Myth & Reality

Whether we believe the ancient sources or choose to take the accounts of Christian demonologists seriously, demon lovers have been a subject of great interest for ages. In modern times, these concepts and ideas were reduced to mere superstition and symptoms of a number of mental disorders and it is also believed that often these stories were made up. Sex with demons was an expected part of a witch's bargain with the Devil, so the accounts of witch hunters can hardly be taken as a credible source. Tortured and forced to confession, men and women alike confirmed all that they were asked, be it blasphemy, heresy, murder, witchcraft or sexual relations with demons. Sometimes, these stories were a result of hysteria or overstimulated imagination. Other times, women simply made up imaginary lovers to conceal their illicit relations and affairs outside of wedlock. It also looked better for an unmarried girl to say that she was "assaulted by an incubus," especially if she got pregnant, than to admit that she lay with a lover and lost her chastity. Immaculate conception was often a better excuse than the truth, especially that it was acknowledged by the church. Also, in certain cases, the intercourse with an incubus was a legal justification to divorce or marriage annulment, and either the husband or the wife, or both of them, were relieved of their marital vows and allowed to remarry. Another source of such stories was the question of child legitimacy. For instance, in the 17th century, Johann Klein writes about a trial in France in which a woman, whose husband had been dead for four years, claimed that her newborn son was the lawful heir to their estate. She explained it by having a dream in which her dead husband visited her as a spirit and conceived the child. What is interesting, the court admitted that such occurrences were possible and confirmed the rights of the child, although in the further appeal this decision was annulled. There is also a theory that stories about succubi and incubi were invented by the church to discourage people from having extramarital sex: if you have sex outside of wedlock, you risk taking a demon for a partner and not being able to get rid of it afterward, and as we have seen before, demonic liaisons were not always pleasant but always came together with danger and sin.

The belief in sexual relations with demon lovers was the strongest between the 13th and the 16th centuries, which was the time when the

greatest number of alleged "witches" were brought before the courts, tried, and executed. Succubi and incubi formed a major part of these trials, and the obsession about sex with demons would not lose its popularity until the 19th century, when people turned to science and new-found wonders of civilizations and the thoughts of demons became either folklore and superstition or imaginary inventions of "nymphomaniac" women. With the rise of modern magic, however, the concept of sex with spirits has been rediscovered and brought back to practice. To us as practitioners, the question is not if all these pacts and sexual relations with demons known from myths and legends really happened, but if it is possible to have sexual contact with spirits in present times and how we can profit from it to empower our personal ascent.

According to Kenneth Grant, one of the most prominent magicians of the Draconian/Typhonian Tradition, the succubi and incubi are aspects of the Shadow, the hidden layer of consciousness, containing all repressed and rejected material—dark, dangerous, repulsive, scary, and considered as "forbidden." For instance, in *Cults of the Shadow*, Grant describes the cult of an entity called Ku, in his view a form of the Fiery Snake, or Kundalini, who takes the astral shape of a shadow woman or succubus. The sexual act with such an entity is aimed not at pleasure in itself but at confrontation with hidden layers of the subconscious mind, which occurs through lucid dreaming, taking form of a journey into infernal worlds and encounters with subconscious fantasies and lusts. According to Grant, the Chinese Ku, or harlot of hell, is "a shadowy embodiment of subconscious desires concentrated in the alluringly sensuous form of the Serpent of Shadow Goddess," but a similar magical role can also be ascribed to any other succubus or incubus.

Another theory explains that incubi and succubi are familiar spirits, dependent on human beings because they can exist only by feeding on the energy drained from people. They can be useful and helpful as well as dangerous and destructive. The sexual experience with an incubus or a succubus usually occurs in the state of half-dream lucidity, when we are not fully awake and cannot move the body, but at the same time we are consciously aware and able to see and feel the whole situation. It is an awakened, mental or hypnagogic state, rather than physical, although

what we feel can affect the body, and the state of arousal, as well as orgasm, is experienced in a physical way. Often such experiences are accompanied by intense sensual sensations, when we sense the presence of our demonic lover, hear the sounds, smell the scent, or even see the shape of the spirit—usually a black, thick shadow floating above the bed. We can also have a sensation of a burden pressing upon the body, hence the medieval legends about “mares” sitting on the chest of a sleeping person. The mythological mare was a female shape shifter who visited her sleeping victims, mounted their chest, caused pains, tightness, difficulties with breathing and horrible dreams, but we will discuss it all in detail later in this book.

In magical practice, we can work with incubi and succubi to explore our sexuality, both in its power and to access the repressed or unknown parts of our sexual potential. Demon lovers can take us to the hidden, unrealized layers of the subconscious, where we are faced with our instincts and sexual fantasies—those that we want to explore and those that we do not even know we have. This may take the form of an incredible adventure with a sexually attractive spirit lover or it may at first appear as a horrible nightmare where we will have to confront and understand our inner struggles before we are able to find pleasure and power. All depends on our personal issues, goals, and the way we approach this work. On the Tree of Qliphoth, we encounter demons of sexuality in the lunar sphere of Gamaliel, in the garden of Lilith, and the workings of this book are set within the astral plane as well. There, in the depths of the subconscious mind, the practitioner can face forbidden dreams, erotic visions, and secret desires. Translated by our conscious mind, they assume the shape of demonic incubi and succubi, spirits introducing us to mysteries of the limitless potential contained within our sexuality, and in this book we will discuss how to work with this potential and how to profit from encounters with demon lovers in a practical way. ★



CHAPTER TWO



Sex, Possession & Dream Magic

METHODS of work presented in this book include a variety of techniques, some of them commonly used in sex magic, others rarely employed in such practices but providing interesting perspectives on sexual gnosis. Sex itself is a component of most of these methods, but sometimes sexual energy is released through other practices, as you will learn e.g. in the chapter *Blood and Sacrifice*, which discusses the use of SM magic in works of self-transformation. Sexual energy can also be released and directed to a specific purpose through inner fire techniques, involving the work with the Serpent Force/Kundalini, and in the last section of this chapter I will provide a simple exercise that you can combine with any ritual or method presented in this book. These methods include astral magic, lucid dreaming, invocation and possession, and evocation and sigil work.

Astral magic occupies a large part of this book, and if you do not have much experience in this kind of work, I suggest that you check out the bibliography provided at the end and work on your basic astral skills before attempting rituals included here. Otherwise, you may simply have little or no effect. Usually, basic astral skills, such as meditation, visualization, and ability to program your subconscious mind are enough in

themselves to perform the workings of this book. In some cases, however, you will need more advanced skills, from the ability to successfully enter trances and liminal states to some experience in astral travel and OBE.

In other words, this book is not for a beginner in magic in general. If you are fairly new to sex magic but have a decent experience in working with basic magical techniques, you have a good chance of performing these workings successfully and take your skills to the next level. Without any experience in magic, however, you will constantly need to refer to other workbooks, look for definitions, and learn the foundations of magical practice before you can apply these methods in practice. If you are not sure where to look, I suggest getting familiar with my *Draconian Ritual Book* for the start. Ideally, you should be familiar with magic of the Left Hand Path, Draconian current, and Qliphothic magic, although this is not absolutely necessary. It is also good if you have at least basic experience in working with your sexual energy in magical context. If you look for a workbook introducing you to sex magic and teaching you how to handle your sexual energy, check out the bibliography. Here, however, you should already have some experience in working with sexual energy, decent visual abilities and preferably basic skills of lucid dreaming and dream incubation. It is all possible to learn, but you will not learn such basics from this book. The purpose of this grimoire is to expand your magical practice by combining it with sexual alchemy, to enhance your skills and improve your psychic faculties by working with your sexual energy, and to show how popular magical techniques can be applied to sex magic.

Usually, when we think about sex in magical context, we see an image of a couple performing sexual act for the sake of energy release or an auto-erotic practice aimed at obtaining sexual fluids or empowering a ritual with orgasm. This book will show you that sex can be used in many more ways, through many more techniques, and that you can have sex both with other people and spirits or even deities. You can experience it in your bedroom, in your imagined reality, and in your dreams. You can also go completely beyond the confines of the flesh and have an amazing sexual experience that is unlike anything you have ever had in your life. All this, however, requires an open mind and willingness to experiment

with various sexual practices. If you are not fond of experimenting, this book is not for you.

Another thing to have in mind before you embark on a sex adventure with the rituals presented here is to be aware that this book is written from the female heterosexual perspective. If you are male, transgender, or have a different sexual orientation, you have to adjust these practices to your personal working methods. These adjustments are not provided here. Methods of work included in this book are based on my personal practice and not all of them have been tested with other practitioners. Therefore, I welcome all feedback from those who are willing to expand and personalize them to their own needs, and I believe you can do it successfully if only you approach them with an open-minded attitude.

Works of the Flesh

If you have ever used elements of sex magic in your work, you probably know that it often enhances the effect of the rituals in a significant way. Each time we orgasm, there is a release of energy, and this release can take many forms, from simple thought-forms to complex “magical children” that can assist us in our work and empower our magical operations even more. Each time we let go and flow with sexual pleasure, we enter a specific trance of sexual gnosis in which we open ourselves to other planes and dimensions, and if only we choose to interact with them, this communication is often extremely vivid and powerful. Sexual trances are used for divination, invocation, mediumship and channeling, or even evocation of spirits. We will talk about all these practices in the particular chapters of this book.

It is often said that whatever we think at the moment of orgasm, whether this is a deliberate focus or an involuntary thought, becomes a magical trigger and sooner or later will manifest in our environment. Thus, if we focus then on a spiritual goal or an intent to manifest, it will come back to us in one way or another. If we do not think at all, the energy will be released onto the astral plane in a pure form, dissipating or assuming form of a “magical child” over which we will have no control. If our thoughts are random and chaotic, the results will also be uncontrolled and chaotic. Finally, if we focus on daily worries and issues, we

may get stuck in them instead of resolving these situations. Being aware of the power of orgasm is therefore one of the most important things to realize while working with sex magic, apart from the ability to generate, focus and direct your sexual energy.

Another conviction associated with sex magic is that the more you put in the more you get out, which means more rituals, more pleasure, more orgasms (or more intense ones), etc., equals more energy and better results. This is true on the one hand, but the power of orgasm not always rests on the number or intensity, but rather on the experience of the “void” or “emptiness” that occurs at this time, thus opening way to our subconscious mind and allowing us to access and work with personal material that is normally inaccessible to our consciousness. Having sex for a long time but not being able to establish contact with your subconscious mind not always guarantees a desired result, and the only effect is that it will simply leave us exhausted and sore. Donald Craig in *Modern Sex Magick* writes that every person has a “point of negative returns” and extending sexual activity beyond that point is not only fruitless, but it may actually have results counter to our desire. I fully agree with this statement, and sex magic is one of these areas where personal experience and a great deal of experimenting is essential to be successful. Do it a lot, alone and with a partner, and see what works best for you, how things work, and what timing suits you best.

Sex magic can be focused on energy alone or it can involve both the physical act and energy work. In either case, however, you need to be able to raise and work with your sexual energy. Apart from using orgasm as a technique of thought control and working with your subconscious mind, sex can serve many magical purposes. Energy raised during sexual act, whether auto-erotic or with a partner, can be directed toward manifesting an intent on the physical plane, but it can also be kept within the body for the purpose of health improvement, well-being, or inner alchemy and spiritual self-transformation. The sexual trance can elevate us and allow us to experience mystical states, if such is the goal of our work. It can also manifest purely physical things in our life if our goal is this kind of manifestation. We will discuss all this further in this book. This is also connected with the idea of ejaculation or fluid retention, and while some magicians say that the former is a better way to direct the

energy, others claim that the release of force is nothing but harmful to the practitioner. For further study of this subject, however, I suggest that you refer to sex magic manuals written by male authors. In case of female magic, fluids or energy released through orgasm is not lost but kept within, and unless we specifically direct it outside of the body, it simply remains there, affecting us either in a good or bad way. Bad effects are not uncommon if the energy is not transformed and refined and simply gets stuck in the form of energetic issues. This, however, can happen both to a female and male practitioner alike, and we will also speak about it more in the following chapters.

If you know how to raise and direct your sexual energy, you can achieve practically anything, from simple mundane things, like extra cash manifesting in your life to advanced spiritual initiations and developing your ability to become god-like. It is therefore an excellent tool of Left Hand Path magic, and from this perspective we will approach it in this book. Let us now take a look at magical techniques discussed in this grimoire. Their practical application will be provided in particular chapters while here we will glimpse into their basic features and their connection with sex magic and sexual gnosis.

Astral Magic & Lucid Dreaming

Dream magic and astral techniques are used frequently throughout this book, and you should already have at least basic astral skills to be able to work with these methods and rituals successfully. Astral work usually involves such practices as scrying, lucid dreaming, vision quests, astral travels, or out of body experience (OBE). Astral magic also comes with a lot of misunderstanding. Many practitioners approaching this practice expect themselves to literally float over the physical body, and the more they try, the more they fail. In fact, this kind of experience can happen, but does not have to, and usually, the motif of separation of the astral body from the physical is only a metaphor for a mental process going on in our mind. Our consciousness becomes detached from the body and projected onto the astral plane, which is a realm of thought-forms, and if we learn how to control this experience, we can then explore various astral realms, interact with their denizens, and make our magic manifest on the physical level. This has to be learned because most of “astral”

and “out of body” experiences we normally have in our day-to-day life are involuntary. The most common are obviously dreams. When we sleep, our minds are clothed in an “astral” or “dream” body so that we can move through the dream environment and interact with thought-forms created by our imagination. Usually, in our dreams we explore the periphery of our daily life, confront our personal issues, or let go of our desires and fantasies as well as fears and obsessions. During sleep, we are disconnected from the issues of our environment and can see them from many different perspectives. Sometimes this may deepen them, but a conscious “dreamer” can use one’s lucid dreaming skills to resolve them or transform them into tools of power. We might actually say that astral travel is nothing else than a consciously induced and directed dream state. The only difference is that our mind is “awake” and able to control the experience while in the dreaming condition we interact with the astral environment unconsciously.

Astral magic and lucid dreaming are wonderful areas of magic that can make any fantasy possible. Time does not exist on the astral plane, and reality is fluid and malleable. At the same time, it is as real as our waking reality. If we know how to shape it according to our will, we can make any desire manifest and come true. We are not bound by the flesh, space or anything else, which generates a feeling of absolute freedom, and we can do things we cannot normally do in our waking life, become anyone or anything we want, and travel wherever we want. This also gives a great field of experimentation for sex magic practice. The only skill needed for all that is to be able to put your body to sleep while keeping the mind awake, retaining awareness of all that happens during your astral travels. If you know how to do that, you can enter the realm of wonderful possibilities—make love to gods and spirits, create your own spirit lovers and thought-forms for sexual interaction, and have sex with whoever you want and in any way you want it. The only limits here are those of your own imagination.

To train your ability to travel through astral realms you should start with techniques of relaxation, visualization and concentration. You will find all these in my *Draconian Ritual Book*, or if you prefer a general perspective, you may simply refer to any book on astral travel. Lucid dreaming is also easy to learn, but it takes time and has to be practiced on a

regular basis. Once mastered, however, it opens a whole realm of possibilities. Lucid dreamers can transform objects, people, places, situations, and, most importantly, themselves. They can incubate dreams and create scenarios for problem solving, personal growth and magical initiations, and even self-healing. There are no limitations and the impossible becomes possible. Like in the case of astral travel, you are not constrained by anything external, no laws or rules of physics, and you can do anything your mind can conceive, from exploring exotic places and other planets to having erotic encounters with the most desirable partners you can imagine. This in turn brings valuable insights about yourself, opens access to your subconscious mind, deepens your understanding of yourself, or even enhances and develops your skills, both physical and psychic, because dreamed actions produce real effects on the body and the brain. In this book, we will mostly talk about using lucid dreaming as a tool of sex magic, but it is good to know that there are many more advantages of dream magic, and I encourage everyone to pursue this fascinating area and experiment with it in other ways as well.

Evocation

A large part of this book is dedicated to sexual liaisons with spirits, both incubi and succubi, but also other spirits that can be worked with through sexual methods. These spirits can be your lovers, but they can also initiate you into their domain, teach you their powers, and assist you in your work by empowering your operations.

Evocation is usually defined as an interaction with a spirit that occurs externally, unlike invocation, in which the experience is internalized. Some practitioners believe that for this to happen, we have to use some kind of physical substance that would provide energy for the spirit to manifest physically. This substance is usually blood or sexual fluids. The same conviction lies behind creation of “magical children,” i.e. servitors. The spirit is created or drawn out from the Other Side from the energized aura of the operator. Techniques of sex magic and eroto-gnosis work here very well, and usually both sexual fluids and energy released through orgasm are used to bring the spirit to manifestation. On the other hand, evocation does not necessarily mean interaction with a fully manifested entity or god-form and can simply involve scrying into

a mirror or another vessel of manifestation. In this case, sexual fluids or blood are used to activate the scrying vessel as a gateway between the physical world and the astral.

There is also another thing to consider, i.e. the conviction that demons, angels, and other entities described in grimoires are not objectively existing beings, but parts of our subconscious mind. I am not going to ponder here whether this is true, but I would like to draw your attention to the fact that such views exist in certain magical circles. In this case, evocation brings forth these forces from the depths of the unconscious to the light of consciousness, thus channeling your desire to an effect. Again, this can be done through a variety of sex magic techniques, and however you approach the realm of spirits, you will be able to use methods presented in this book to evoke them successfully.

Invocation & Possession

Orgasm, as well as a prolonged period of sexual stimulation, creates a special state of mind that can be used for a variety of magical practices, but is especially useful in invocation and divination. It is a “little death” that shatters the ego and opens you to all forms of “out of body” experience. That is why it is considered so powerful for all kinds of channeling practices and works involving communication and interaction with the Other Side. At this point you can invite a deity or spirit to enter your body and speak through your mouth or simply you can open up to their transmissions and channel them in the form of automatic writing, drawing, spoken messages, etc. You can glimpse into the future and the past, see events to come, or achieve a higher level of understanding and self-knowledge. This makes sex magic a perfect component of invocation, as all this happens in a natural way and does not need special ritual formulas. It can, however, be combined with ritual techniques for the sake of empowerment, and we will take a closer look at such techniques further in this book. The only requirement for this to work effectively is to be able to prolong and deepen orgasm or achieve extended periods of heightened awareness (eroto-gnosis) through sexual stimulation.

The state of “emptiness” that accompanies sexual climax and often continues afterward can also be used as a starting point to all kinds of

astral work, from basic lucid dreaming and vision quests, to OBE experiences and advanced forms of astral magic. Eroto-gnosis is a special kind of a trance that brings you closer to the divine, opens you to the experience of other planes and dimensions, and makes you a channel for the forces of the Other Side. This is similar to possession, but “possession” in the normal understanding is often associated with being “ridden” by a force without conscious participation. In this book, we will not attempt this kind of rituals. Instead, possession is here used as a term denoting a state of communion with a deity or spirit or full identification with the god-form. In this practice, the magician does not lose control over the experience (unless something goes wrong) but channels the consciousness of the god-form for the purpose of the ritual, be it divination, necromancy or sexual union. I will explain this practice in detail later in the book.

Sigils & Talismans

Sex magic techniques are excellent for all kinds of sigil work and consecration of magical tools and talismans. This practice owes much to Austin Osman Spare’s “Alphabet of Desire” and methods presented in his *Book of Pleasure*. These methods of creating and activating sigils have been commonly used in chaos magic, but they have also proved useful for many practitioners in general. A sigil may be constructed to represent the intent/desired outcome of the ritual, visualized and charged at the moment of orgasm and then anointed with sexual fluids to empower the outcome. This technique works well both for one time manifestations and ongoing spells, and it is easy and effective at the same time.

Talismans made permanently are often charged and consecrated with the operator’s sexual fluids and/or blood. I personally do not see these two as interchangeable as blood has different magical qualities than sexual fluids or secretions, but both are potent substances that create a link between the amulet and the magician, imprinting this connection within the subconscious mind.

A special form of a talisman is a symbol or sigil painted on the body of your sexual partner in the ritual context. For this you can use either blood or sexual fluids, depending on an intent. Often a sigil in blood is

painted before a sex magic working, then charged during the intercourse, and finally anointed with sexual fluids and secretions of both partners. We will work with similar rituals in this book, and you are welcome to expand and develop them in your own work.

Solitary Practice & Working with a Partner

Sex magic can be practiced alone or with a partner, or even in a group, if you wish. In this book, we will discuss auto-erotic methods and techniques meant for couples and if you want to expand the number of partners included in your sex magic workings, feel free to experiment with it on your own.

Both approaches have their advantages and disadvantages. There are also many mixed opinions of how this should be handled. For instance, some magicians claim that your sex magic partner should not be your life partner but someone you can see as impersonal and have no emotional attitude to. In this paradigm, your partner is your assistant who can perform certain roles in the ritual, from being your servant to impersonating a deity or spirit that you wish to commune with. Then, after the operation is finished, you both get back to the impersonal, non-sexual attitude toward each other. This is based on a conviction that if you develop an emotional attitude to a spirit or deity summoned through a sex magic working, you may then project it onto your partner, which is illusory and often leads to obsession, possessive attitudes and toxic relationships. In other words, it only complicates the whole thing. Also, strong emotions may sometimes act against the couple in a ritual setting as then the partners may take their daily issues into the temple without being able to leave them behind, which can affect the results of an operation in a negative way. On the other hand, there are claims that sex magic partners should not be strangers or just friends because it is the emotional bond between them that acts as the channel for energy exchange, and without it they are not able to transcend beyond the mere experience of the flesh. Therefore, the more feelings they have for each other, and the more intense they are, the better results of sex magic they will have. As you can see, these are completely opposite attitudes, and while the former works just fine for some practitioners, others will find the latter more effective

in their practice. Again, this is a question of experimenting and finding out what works better for you.

Similar opinions can be found on auto-erotic practices. On the one hand, we have a claim that magic performed with a partner brings better effects because there is more energy involved. On the other hand, many magicians prefer to perform sex magic alone because they say that doing it with a partner only distracts them from the goal and they can keep a better focus if they simply masturbate. That is something to experiment with as well. Also, some forms of magic, such as SM magic discussed in one of the chapters of this book, are simply not possible to do alone and you will need a partner to experiment with certain techniques for them to be effective. In other words, it is good to try all possible options and find out what works best and for what kind of magic you can use it.

Indulgence & Abstinence

This is another controversial issue among magicians. In old systems of magic, such as grimoire magic, the operator had to refrain from sexual activities for a particular period of time to make sure he will be “pure” enough to perform the operation successfully. In modern times, this view still prevails in certain circles and some magicians prefer to stick with the traditional methods. Others, however, claim that sexual abstinence does not make sense, and sex opens you up to the experience in a much more powerful way than celibacy, which only makes you frustrated.

In my experience, both approaches have their good and bad sides. Abstinence for short or long periods of time can help you control your sexual energy, focus, and direct it for magical purposes. This does not need sex at all, and often by refraining from sexual activity you can build a powerful reservoir of energy to be used in many ways. Celibacy can also be a liberating experience as it may free you from thinking of yourself as a sex object or feeling the pressure from your environment, especially if you live in a community where marriage, sex, and procreation are promoted as the only “healthy” or “normal” lifestyle. This in turn makes you more open to other forms of consciousness, leading to a more balanced life. That is why celibacy is seen as a form of spirituality and is

prescribed for people who are supposed to live a spiritual life, like monks, nuns, priests, and sometimes also magicians. Many practitioners choose sexual abstinence because this often goes with an increased level of energy that can be used for self-transformation and spiritual initiation. Besides, chastity does not have to mean not having sex at all. For some magicians “magical chastity” is a period of abandoning sex for pleasure and only having sex for magical purposes.

On the other hand, there are many practitioners who prefer to work with sexual techniques to achieve all the above by having a lot of sex and thus generating energy to be used in their rituals. This approach is powerful as well, although it goes with periods of heightened energy and phases of depletion, and if you choose to work this way you need to be prepared for both. This especially applies to female practitioners, whose level of sexual energy depends on a phase in their monthly cycle. We will speak about it more further in this book.

With this subject, we should also mention the question of energy retention, i.e. keeping the energy activated through sexual stimulation and/or orgasm within the body. This sometimes goes together with fluid retention and using the orgasmic energy to empower the body instead of losing it through release. This applies more to male practitioners than female, though, and you are welcome to experiment with fluid retention techniques in your own practice. You will easily find them if you do a little bit of research, and for those interested in the subject I have provided the bibliography by the end of this book.

Potential Risks

Sex itself is potentially dangerous, both in the physical and emotional way, and sex in magical context doubles this risk because there is often more than just you or your partner involved and there are also other forces to consider.

One of such dangers is obsession. This can take many forms. You can become obsessed with your partner, the spirit or deity you work with, or even the practice in itself. This in turn can develop into an addiction, which acts against you in the long run and makes you stuck at a certain point of your magical development without being able to move

on. I could give you hundreds of examples of such situations, and I have indeed witnessed that many while working with other practitioners, so this is not something to disregard. It is very easy to develop an emotional attitude to what you do or someone you work with, and sometimes this can work in your favor. Obsession in itself is actually nothing bad. It is simply a form of passion, and passion can fuel your work and keep you dedicated and focused on your goals, happy with what you do and enthusiastic for the future. But if it turns into an addiction, it may get you stuck, blinded by self-delusion and unable to progress. There is a very thin line between a genuine experience and delusion, and you have to be careful, especially if you find that you cannot go on without something, but your efforts are not really bringing any results. For instance, in sex magic we can have sexual liaisons with spirits, gods and goddesses, and it is a natural thing to approach them with an emotional attitude. Sometimes, however, these emotions cloud the true image of the god-form and instead of interacting with the genuine entity, we are only dealing with projections of our ego. Thus, the work may seem wonderful and pleasurable but it does not lead to any concrete results and simply makes us stuck in delusion.

Vampirism is another thing, and while approaching certain spirits or god-forms with love and open attitude, we can simply get drained without gaining anything in return or attract vampires and parasites that will create an illusion of “love” only to be able to feed off us. There is a whole chapter about sexual vampirism later in this book, and there we will discuss this question further. Suffice to say, if we feel exhausted or drained instead of being fulfilled through our sex magic work, this is usually a signal that something bad is going on. Exhaustion itself does not have to be something negative, though. Sexual trances create conditions in which we experience intense altered states of mind, and low phases following these states are often a normal thing. If, however, they continue for longer periods of time, we should pause and look into the issue.

Another problem arising from working with god-forms and spirit lovers is that a spirit or deity may become a substitute for a physical partner, thus making you unable to have a relationship in your day-to-day life. This happens rarely, but it is not impossible, so it is good to have it in mind, especially while working with succubi or incubi. To avoid it, you

should develop a strong self-confidence, sense of self-worth, and appreciation of your own sexuality. The risk of this to happen lies in frustration in your daily life, lack of sexual awareness, or simply inexperience in magic in general.

Other potential risks and dangers are discussed in particular chapters. If, for whatever reason, you find that your sex magic work is harmful in some way, pause your practice and look around for a solution. In case of spirits, usually a simple cleansing or banishing technique is effective in itself, although you can also bind it to a vessel or even absorb it and make it a part of you (if the spirit in question is your “magical child”). In case of people acting in an obsessive, passive-aggressive or violent way, there are other options to consider. In any case, however, do not leave things to develop on their own and always work to take control of the situation.

Inner Fire

The following meditation is a simple practice that can work as a preliminary exercise to any ritual or working presented in this book. It is written from the perspective of Draconian magic and aimed at awakening your sexual potential and building energy through activation of the inner Serpent Force/Kundalini. If you already have your favorite Kundalini raising technique, feel free to use it instead of the exercise provided here.

This exercise can be done before, during, or after the climax of sexual act. If you perform it alone, sit or stand with your back straight. If you work with a partner, the best way to do it is with both of you seated, facing each other, preferably with the female on the lap of the male. Sexual penetration can be involved, but it does not have to, and you can simply focus on energy circling between the two of you on the subtle level. Also, if you perform it solo, you can at this point arouse yourself sexually, but you can simply focus on the energy flow as well.

Breathe deeply and relax, leaving the mundane reality behind you. Focus on your breath and direct it to your root chakra at the base of the spine. Visualize the chakra swirling and fire being ignited in it by the power of your breath. Feel this fire as a sexual force, pleasant, warm and slightly arousing. Then shift your focus to the sacral chakra and repeat

the same combination of breath and visualization. Move upward your spine, awakening and enflaming the other chakras: solar plexus, heart, throat, third eye, and the crown. Then direct the energy down and then up again to cleanse the chakras and build the energy. Repeat this procedure as many times as you feel comfortable. Make it pleasurable and enjoy the meditation. Do not struggle, and if you feel any pain or unpleasant physical symptoms, pause and refer to cleansing and balancing techniques provided in my *Draconian Ritual Book* or other similar practices. This meditation should not be painful or cause any issues.

If you choose to combine it with sexual stimulation, you can take it to the point of orgasm if you wish. This greatly depends on whether you perform it as a stand-alone exercise or preliminary practice to further workings. In the latter case, it is better to only use it as a magical “fore-play” and leave orgasm for later. ★



CHAPTER THREE



In the Garden of Lilith

IN the Hebrew legend, Lilith, the first wife of Adam, refuses to lie beneath her husband in sexual act and leaves the Garden of Eden to settle on the shores of the Red Sea. There she mates with Samael, the Prince of Darkness, each day conceiving hundreds of demons and teaching her children the art of seduction and sexual alchemy. In the Qabalah, she is the Dark Initiatrix, the ruling goddess of the path and personification of the feminine current of the Qliphoth, where she rules with Samael, together forming the legendary serpent-dragon Leviathan, or Tanin'iver, the principle of timeless existence that underlies the whole Draconian/Typhonian Tradition. As a goddess of many names and even more faces, she is the embodiment of life and death, sex and transgression, transcendence and immanence. As the Queen of the Night, she is the most known manifestation of the demonic feminine—the Maiden, the Harlot, the Alien Woman, the Night Hag, the Mother of Demons and Abominations, and the End of All Flesh. In rites of magic she comes with liquid darkness flowing into the temple, dissolving barriers between the worlds and cloaking the practitioner in clouds of suffocating vapors. She is a beautiful red-haired woman with milk white body as well as a decrepit crone with grey hair and wrinkled skin. She is a snake, spider, owl, lioness, and wolf. You can meet her in dark woods and caves, at burial places, in torture chambers, and in the alcove of fornication. She coils around the practitioner like a serpent, injecting her venom which dissolves the boundaries of reason and intoxicates the mind with rapture and lucid exaltation—hypnotic trance of pain and erotic ecstasy.

This archetype of the demonic seductress will be the subject of this chapter. We will enter her astral garden on the dark side of the moon, follow her into the labyrinths of Sitra Ahra and ask her to guide us through mysteries of “forbidden” sexuality, exploring visions that make people blush, hidden desires, dark passions, and cravings we do not even realize we might have. We will free ourselves from the bonds of false morality and indulge in an astral orgy with demons. We will drink the blood of the moon and fly in ecstasy through the night. And we will fertilize the womb of the goddess with our will and make even the wildest dreams come true. Sounds like a mere fantasy? Not at all. You will learn that in the Garden of Lilith everything is possible, and the only limit to what you can experience is the limit of your own imagination.

The Queen of the Night

In mythology and popular culture Lilith is the mother of demons, the queen of adultery and fornication, the ruler of harlots, and the origin of all evil. Depending on a source, her role fluctuates from the lowliest of origins to the queen of Sitra Ahra, and even the consort of God himself. The first mentions of this dark goddess appear in early Sumerian art and writings and are traced back to the middle of the 3rd millennium BCE. Later, her name becomes associated with the Semitic world Layil, meaning “night,” and in this form she enters Jewish legends as the queen of demons and evil spirits in Jewish mysticism and folklore. We can trace the development of her myth through art and writings as well as through a number of Talmudic and apocryphal sources, which apart from the Sumerian myths also include Babylonian texts, Aramaic incantations, Jewish references from the 4th to the 12th century, Renaissance European sculptures and woodcuts, Qabalistic sources, and literature from the 12th century to the present day.

In Mesopotamian mythology, Lilith appears as “Lilitu,” a kind of a predatory spirit who assaults pregnant women and infants, but she is also related to Ardat-Lili, a succubus who haunts men at night. There are actually several types of demonic spirits in this ancient lore: the male spirit is called Lilu (or Lillu), the female is Lilitu, and there is also a being named Ardat-Lili. Lilu was believed to wander through deserts and in open areas and was especially dangerous to pregnant women and infants.

Lilitu was seen as his female equivalent, and at present times she is thought to be the prototype of the goddess herself. And finally, Ardat-Lili (which means “maiden Lilu” or “Lilith’s handmaid”) was supposedly a ghost of a young girl who died unmarried and wandered through the land, visiting men by night and giving birth to ghostly children from seminal fluids obtained from her sleeping lovers. She is often mentioned in magical texts and exorcisms as a demon making men impotent and women incapable of conceiving, and her male equivalent is named Irdu Lili, and has a similar role as Lilu. The Lilu demon is mentioned, for example, in the epic of Gilgamesh as the father of the legendary hero. All these spirits bear a close resemblance to the Jewish Lilith, and all of them contributed to the legend of the ruthless child killer and succubus who haunts men during sleep and steals their semen to breed demons and abominations, which is how Lilith has been portrayed for ages, from Jewish apocryphal literature and old Hebrew legends to medieval folklore and modern popular culture.

Let us, however, take a look at the Hebrew story of Lilith and Adam because this legend is essential to the understanding of the goddess’ role as the demonic feminine and the queen of succubi. As we already know, God created Adam and Lilith together, from the soil of the earth, and made them equal. There are different versions of the birth of Lilith as well, but for the purpose of this book we will refer to this particular story, as it is the most relevant to our discussion of her sexual gnosis. After the creation of Adam and Lilith, God placed them in the Garden of Eden, but they could not find happiness or understanding. When Adam wanted to lie with Lilith, she asked: “Why would I lie beneath you when I am your equal, since both of us were created from dust?” Adam, however, still tried to overpower her, demanding her submission. Infuriated by this, she flew up to heaven, screamed the ineffable name of God and abandoned Edenic Garden and her husband to settle on the shore of the Red Sea, in the land of Zemargad. There she met Samael and engaged in unbridled promiscuity, every day bearing hundreds of monstrous children. These children are the legendary succubi and incubi. It was widely believed that both Lilith and her children haunted the earth at night and visited houses to strangle newborn children and to obtain male semen. As a succubus, she had the power to arouse men at night and cause noc-

tural emissions, and from the semen collected during these nightly visits she begot more demons and evil spirits. As an incubus, she impregnated sleeping women and conceived half-demonic half-human children that would become witches and sorcerers.

Her role as a demon of promiscuity does not end here, though. According to some sources, it was Lilith who offered Eve the forbidden fruit in the Garden of Eden, the gift considered to be the sexual act. Only after leaving Eden did Eve give birth to her first child, which suggests that she and Adam did not know sex before. Sexual pleasure was therefore the initiatory secret that Lilith revealed to the Edenic couple. It is also thought that Lilith possessed Eve during her intercourse with the Serpent (Samael) and thus she is the real mother of Cain, the first in the line of the Devil's descendants as well as his lover and mother to his demonic children. Moreover, according to the Zohar, when Adam decided to refrain from intercourse with Eve for 130 years as a penance for their exile from Eden, Lilith visited him at that time as he slept and fornicated with him against his will. From this union were born the "plagues of mankind." At the same time, male spirits came and impregnated Eve in her sleep, and she too became the mother of countless demonic children. According to Jewish folklore, Lilith is believed to lurk under doorways, in wells, and in latrines, for she is the Impure Woman, and she will continue to lead men astray until the final judgment.

Lilith's realm is the wilderness, the place of desolation in the desert by the Red Sea, the wasteland drenched with blood, the lair of wild animals, satyrs, and demons. She is the "Lady of the Beasts" and the wild soul of nature. It is believed that she has the body of a beautiful woman from the head to the navel, but beneath she is either a beast or pillar of fire. In the legend of Solomon and the Queen of Sheba, she has hairy legs: the symbol of her bestial origin. In the land of Zemargad, she couples with Samael (or Ashmodai) to beget alien and evil cohorts, destroyers of the worlds Above and Below, for she is present in hell, on earth, and in heaven. Medieval Qabalists describe Lilith and her demonic daughters as harlots who fornicate with men. They are the scourge of the desert, the teachers and initiators of the art of sorcery and seduction. In the Qabalah, she is called the Tortuous Serpent because she seduces men to go in tortuous ways, the Alien Woman because she stands for the

sweetness of sin and the evil tongue, and she has other names and titles which refer to her nature and attributes: the Harsh Husk, the Scarlet Whore, the Queen of Harlots, the Night Hag, and many others. These names signify the particular aspects of her nature and each of them can be viewed as a distinct entity, a unique goddess in her own right. Therefore, in one guise Lilith may appear as a tempting seductress and a gentle lover while in another she might be a ravenous vampire. In Jewish folklore, she is not only the spectral mistress but also a threat to women during many periods of their sexual life: before defloration, during menstruation, at the time of pregnancy, in the hour of childbirth, and in the first days of the newborn babies. Her legend, however, was spread across the large part of the ancient world, from Babylonia to the East.

The ancient and early medieval sources often speak not of Lilith as one being, but of plural "Liliths" as a category of female demons. They also use the term "Lili" as a plural of "Lilith," while their male equivalent is "Lilin." From an esoteric perspective, we might view these types of demons as either forms of Lilith or her children: succubi (Lili) and incubi (Lilin). In her astral kingdom, which is believed to be the lunar sphere of Gamaliel (Yesod) on the Qabalistic Tree, she appears as a beautiful woman who seduces the magician and reveals all lusts and desires hidden in the depths of the subconscious mind. Sometimes she comes as a half-woman half-serpent (the lower part of her body) or as a demoness with wings, sharp claws, and pointed teeth. The encounter with her is an intense erotic experience, and she is believed to have the power to arouse people against their will. In myths and legends, when she approaches her lover, she is dressed in scarlet and adorned with ornaments. Her hair is long and red, her cheeks are white and rosy, her lips are crimson like a rose, her words are smooth like oil, and her wine tastes like the sweetest nectar. This wine, which is both the Serpent's Venom and the elixir of immortality, is the lunar blood of the goddess that she offers to those who enter her astral garden on the dark side of the moon. This is the realm of seduction and perversion, lust and desire, lucid dreaming and sexual vampirism. The power of libido is an enormous force that is revealed here in all its hidden aspects, and by invoking and evoking Lilith and her children we can explore this primal potential and use it for transformation, self-empowerment, and magical development.

The Dark Side of the Moon

In Qabalistic magic, the Tree of Night, also called the Tree of Death, is the dark equivalent to the Tree of Life. Instead of the Sephiroth, we have the Qliphoth, dark realms inhabited by demons and abominations of the earth, representing everything that is not contained in the Sephirothic structures. The first Qlipha is called “Lilith,” and this is the level where the journey into the Nightside starts for those who wish to walk the path of the Nightside. Gamaliel, or the dark side of the moon, is the second level on the tree and the first realm on the astral plane. It is the Garden of Lilith and the dark counterpart of the Sephira Yesod and while the meaning of Yesod in the Qabalah is “Foundation,” the realm of Gamaliel is called the Obscene One, which implies impurity, perversion, sexual excesses, forbidden fantasies and dreams of lust and transgression—all that is connected with the concept of either repressed or liberated sexuality, and often with both, as the border between fantasy and reality blurs here, repulsion becomes attraction, and we are invited to embrace all that we crave for and all that we do not even know we want. All hidden and repressed instincts and desires are brought here to the light of consciousness so that they can be absorbed, embraced, and transformed into tools of personal power.

While the archdemon of the first Qlipha is Lilith’s sister Naamah, the Pleasant One, Gamaliel is ruled by Lilith herself in her aspect connected with initiatory sexuality—the Harlot, or the Woman of Whoredom, manifestation of the demonic feminine. She has many names and titles, both with positive and negative associations: mother of demons, queen of vampires, mother of prostitution and fornication, succubus, empress of evil, queen of hell, slayer of children and enemy to procreation, goddess of the moon and blood-drinking vampire, symbol of a liberated woman, nature in its untamed aspect, and the soul of all living creatures. She has thousands of faces and to fully know her might take the work of a lifetime.

Entities encountered here are her demonic spawn, succubi and incubi, who seduce the travelers to the Nightside and guide us through the astral paths of dark instincts, where the moon drips blood, the mysterious essence of the dark feminine, the “ruby elixir” of immortality. Here,

in the Garden of Lilith, these dark spirits for the first time come to possess the mind of the practitioner in a mystical erotic union, the hierogamos. Through this union, they teach us how to shape our astral form so that we can travel between dimensions, guide us through limitless astral worlds, and help us discover and develop our spiritual potential contained within sexuality.

There are legends in which Lilith is believed to be the original moon that radiated with its own force and refused to yield to the sun. And while the moon was punished to merely reflect the sun, this original power is still contained in its dark aspect, within the sphere of Gamaliel. This Qliphothic realm therefore represents the lunar current of the Qabalistic Tree. Ascribed to the averse side of the tree, it is believed to be the dark side of the moon or the moon dripping blood. There are also many associations of this sphere with blood rituals, sacrifices, mystical transformation, and baptisms through blood. Traditionally, the moon phases correspond to the menstrual cycle, which makes menstrual blood a potent ingredient in Gamaliel magic, sometimes used alone, other times combined with male sexual fluids. While traveling through the Tunnel of Thantifaxath (the path between the first Qlipha and Gamaliel), we often experience visions of a cave with blood stained walls, blood red river, or scarlet moon dripping blood. This is also the imagery that can be successfully used in meditations to access the Qlipha through dreams or astral travels. But the blood used in rites of Gamaliel is not only menstrual. Lunar magic includes the vital substance of the practitioner because it is the symbol of life and energy, the food for the spirits that act as our guides and allies, and a powerful tool of personal transgression. Blood is also connected with vampirism, and both in the tunnel of Thantifaxath and in the Garden of Lilith we meet vampiric spirits feeding on blood and sexual fluids. Here, on the dark side of the moon, Lilith is a succubus gathering sexual energy generated during erotic dreams and fantasies and directing it to the dark tunnels and labyrinths of the Qliphoth. As the ruling force of Gamaliel, she represents life and sexuality, but also death and decay, the power of creation and the power of destruction. All low magic works through the astral level: love spells, curses, binding magic, and other practices that cause a change in the material world. It is the border between life and death, and it is said that the realm of the dead, the Valley of Shadows, exists on the dark side of the

moon as well. The vampiric nature of Gamaliel absorbs the energy released through magical practices, erotic dreams, repressed sexual impulses, and directs it to the other Qliphothic realms through Lilith and her demonic children.

The dark side of the moon is the realm of the dead known from religions, myths and folklore, and indeed to the common man this is the end of life—the world where the soul exists after it leaves the body. But as travelers to the Nightside, we learn to see death as a gate to be reborn as our own creation. The Womb of Lilith, which is equivalent to her astral garden, is a grave that we enter consciously on our initiatory journey toward rebirth, ascent, and power. This can be interpreted in a sexual way as well; orgasm is often called “little death,” and by releasing our energy and spilling sexual fluids we give up a part of our life substance and empty ourselves of our vital force. Rarely do we realize, however, that this energy does not dissipate or vanish. Usually, it is absorbed by the entities residing on the astral plane, channeled to the tunnels of the Qliphoth, or used subconsciously to create thought-forms or links to other people. This is the source of legends behind succubi and incubi. Each working we do has an initiatory value, whether or not we consciously choose to direct it to a concrete purpose. Each one transforms us from within, and there’s no way to travel to Qliphothic worlds and return untouched. Our sexual potential can be successfully used for the sake of liberation and alchemical transmutation, but like dealing with any other force of both creation and destruction, this work should not be taken lightly.

The most natural way to enter the Garden of Lilith and interact with her demonic children is through dreams, visual and astral journeys, and guided meditations. This is an astral sphere, close to the material plane, so it is not difficult to access, but it requires some basic astral skills. During sleep, we leave physical bodies and float onto the astral plane spontaneously. There we experience our fantasies, hidden desires, and subconscious fears as beautiful dreams and terrifying nightmares. The word “nightmare” derives from the concept of the “hag” or “mare,” a vampiric spirit believed to haunt men at night and feed on their seminal fluids, or a succubus evoking wet, erotic dreams. Such dreams are often forgotten, however, because our consciousness blocks the unconscious

impulses and pushes them back into our subconscious mind, but if we know how to control dreams, we can consciously enter the Garden of Lilith and use the dream environment to interact with these spirits. This way incubi and succubi cease to be vampires merely draining our vital energy and become initiators and guides that can help us explore the power of our sexuality. The astral plane is the sphere where all fantasies and desires become reality. It is from this level that the objective material plane is formed, and it is also the border between life and death. Here we gain access to unconscious material that is normally inaccessible to our conscious mind. Gamaliel, or the Garden of Lilith, is a realm specifically associated with sexuality, and here we encounter all that arises from our sexual drive: lusts and erotic taboos, fears and obsessions, shame and guilt, and much, much more. All this has to be confronted and embraced in order to realize and release our sexual potential, in both spiritual and physical sense. This is the legendary sphere of “forbidden” sexuality, which throughout the ages has been poisoned by popular culture and mainstream religions—the realm of “obscenity” and “perversion” that is embodied by Lilith and her demonic children. In the symbolic sense, Lilith represents the fully awakened potential of sexuality: liberated, self-confident, and unconstrained by any limitations or barriers, be it cultural, religious, or personal. In the Hebrew myth that we discussed here, Lilith and Samael are opposed to Adam and Eve, the latter typifying the submissive sexuality: sex that serves only the purpose of reproduction. The forbidden fruit offered by the Serpent (who is either Samael or Lilith in tales and legends) stands for the initiatory role of sexuality. This knowledge has been poisoned and repressed by the church from the Middle Ages onward, but glimpses of it assume the form of succubi and incubi and can be explored through dreams and astral magic. Therefore, the magic of Gamaliel is of astral nature and involves lucid dreaming, astral travels, and exploration of the astral plane through fantasies, hallucinatory states, and other altered states of mind. This way we can consciously interact with demon lovers and fully embrace the potential that goes with it.

There are also many other ways to enter the Garden of Lilith. Gamaliel magic is connected with the Svadisthana chakra, the sexual center within the human subtle body. If we want to establish contact with the energies of this sphere, it can be done through focused meditations on

this chakra. Also, it is often believed that this is where the astral vampires attach themselves to the subtle body to feed off our sexual energy. This is worth noting because through regular cleansing of this chakra we can get rid of unwanted links, vampires or parasites feeding off our life force. On the other hand, this leaves a large field for us to experiment with methods of attracting demon lovers as well as becoming astral vampires ourselves. We will talk about it in one of the chapters of this book. To attract a succubus or incubus, we can also experiment with sexual abstinence, as this increases sexual energy and makes contact with these entities easier. It is not accidental that a large number of accounts describing succubus or incubus hauntings are ascribed to nuns, priests, hermits, and other people who took the vows of chastity, or to young girls and boys prior to their sexual initiation. Sometimes it is not the promiscuous lifestyle that will guide you to the Garden of Lilith, but the opposite: a person who restrains from sex is more likely to experience the energies of Gamaliel. Long periods of sexual abstinence, such as weeks or months, can increase the level of your sexual energy in amazing ways, although this method may not appeal to everyone and it is not easy to do in relationships. If, however, you are able and willing to experiment, my advice is to try both approaches, i.e. a lot of sexual activity and the lack of it, as both have a great potential that can be used in sex magic. On the astral level, apart from the examples mentioned before, the magic of Gamaliel includes techniques such as shape-shifting, lycanthropy, theriomorphism, and vampirism. Witchcraft and traditions celebrating unrestricted sexuality are connected to this sphere as well. We will explore some of these methods and techniques in this book, and if you are interested in Qliphothic magic in general, I suggest reading my *Qliphothic Meditations* and *Qliphothic Invocations & Evocations*.

The Harlot

In myths and folklore, Lilith comes at first as a young maiden to arouse love. Her garment is modest and her face is beautiful. Then she becomes a tempting seductress to inflame sexual desire in her lovers. She wears a red dress and her body is a pillar of fire. And when her lovers' lust is excited to fever pitch and they succumb to her passion, she adopts the form of a fearsome demon, crushing their bodies in her serpent coils,

poisoning their consciousness with her venomous breath, and ripping their souls from the flesh. They are put into a lethargic trance, stripped of defenses, and totally helpless. They cannot breathe, move, or speak and they feel dizzy from increased blood pressure and intense arousal, which is sustained, even against their will, until they are finally consumed in her burning flames. If this puts you off, do not worry—this is only a metaphor for her initiatory alchemy, and although her presence may actually be experienced this way, it only feels scary for the first time. This, however, is also her first initiatory test that has to be endured if you seek her gnosis on a deeper level. Failure in this initial encounter may result in the failure in her rites in the long run. It is for a reason that she has the reputation of a man-devouring demon and is called the End of All Flesh. What we are interested in, though, is what it means to us as practitioners of sex magic.

If we look at the earliest myths of Lilith and her primary role and symbolism, we can easily notice that sexuality is always of great significance. The Serpent that seduced Eve to taste the fruits of knowledge in the Garden of Eden is either Samael or Lilith herself, and in many medieval depictions we can see this mythical seducer with the female head or the female upper part of the body. On the other hand, the Serpent is also a phallic symbol, and in many interpretations the “forbidden fruit” stands for awakening of sexual awareness in the human race. After eating from the Tree of Knowledge, which is often associated with the Qliphoth, Adam and Eve saw their nudity and became aware of their sexuality. Finally, as we already know from the Hebrew myth, sexual act was also the reason for Lilith's argument with Adam when she refused to lie beneath her husband. The remnant of this story in the modern times is the image of a succubus or incubus on top of their sexual partner, which in old times was considered as a “forbidden” and “sinful” position, although this is also what made it so attractive to those who sought an intercourse with demon lovers.

Lilith is believed to always succeed in her seduction because she can assume any shape that her human lover may desire. She can play an innocent girl and seduce men by appealing to their protective instincts or by evoking a deviant fantasy of abuse. She can be a smoldering seduc-

gress tempting them with her seemingly inaccessible allure. She can appear as a ruthless dominatrix to those who enjoy the pleasures of pain and slavery. And she can also be a licentious slut offering to satisfy every possible desire, no matter how kinky or perverse it may be. Yet, this is all but a part of her game in which she challenges us to find out whether we are slaves to our passions and instincts, or strong individuals worthy of her teachings. She does not come to satisfy our lust or to feed our passions—she comes to test us. She is the saint, the maiden, the concubine, the whore, the seducer, and the embodiment of sexual power in its full potential, and the same role can be assumed by her demonic children, succubi and incubi, regardless of whether their lover is a man or woman.

Eros and Thanatos, love and death, are entwined in her rites like two snakes coiling around the pillar of ascent, and they both underlie the mysticism of her sexual alchemy. This conviction of sex and death, or ecstasy and terror, being two parts of the same experience is not limited to the myth of Lilith, though. Many ancient deities of love and sex were at the same time deities of death and bloodshed: the Egyptian Sekhmet, the Semitic Anat, the Roman Venus, etc. Lilith is a tender lover and seductive initiatrix as well as a strangler of children and murderer of the unfaithful. Her gnosis is the mixture of pleasure and pain. She will coil around you, crushing your defenses in her serpent embrace, and she will bite you, intoxicating your soul with her venomous essence. She will take away your strength, strip you from protections, and make love to you in ecstatic rapture of delight and suffering. This is the mystical relationship which exists between sex and pain, and both are infinite and transformative. She has the power to arouse her lovers against their will, by her touch alone. And she does not accept refusal or rejection. Her rites include the gentle lovemaking as well as extreme sadistic and masochistic practices of inducing pain for initiatory purposes. Her magic is the ecstasy of bloodletting, intoxication, biting, whipping, cutting, fucking, and transgressing all that is forbidden, abhorred, and feared. She is the Virgin and the Whore, but this should not be understood in the mundane sense as her gnosis is the knowledge of the spirit, not of the flesh alone. Lilith should never be mistaken for a “whore” in the vulgar understanding of this word. She is not a prostitute goddess whom you can summon and command to do your bidding. She will only assist in your work if she

finds you worthy of her guidance. Otherwise, your request will only insult her. Her wrath is furious and destructive, and she never forgives.

Her “virgin” aspect is highly ambivalent as well. Traditionally, the word “virgin” designated not only a girl prior of sexual experience, but also an unmarried woman who had lovers outside wedlock but shunned the bonds of marital vows. “Virgin” goddesses are therefore those who seduce and fascinate but cannot be possessed or bound. It is also natural that many of them are archetypes of the Divine Female who is at the same time a virgin and harlot. Lilith is not bound to a single partner, either. Her gnosis is accessible to anyone worthy of her teachings, but her pride and independence cannot be underestimated. This would be an insult which might lead to the failure on the spiritual path. Lilith can be extremely destructive, hostile, and deadly. She is a furious goddess who enjoys sacrifice, violence and suffering, and she takes delight in blood and death. She will cut out your heart on her altar to pass the judgment on your soul, and she will liberate your consciousness in a trance of orgasmic frenzy, through the ultimate intensity of pleasure and agony.

Lilith’s gnosis is sexual because sex can open us to all forms of mystical experience. At the moment of orgasm all other activity ceases, we are lifted to the heights of ecstasy, and our mind is emptied of all thoughts. This is the state of non-being, nothingness, where everything is born and destroyed. That is why it is so important in operations of magic. This is the moment when consciousness opens up to receive divine inspiration, when gods and spirits enter the body in order to speak through the mouth of the host, and when we can plant the seeds of our will in the astral garden of the goddess so that they might grow and manifest. At the peak of the coitus we are the most powerful and the most vulnerable at the same time. This is the hidden mystery of the act of love. A similar break in the continuity of consciousness occurs at the threshold of sleep, which is the reason why Lilith is associated with both conditions, and we will explore and combine these conditions in the rituals of this book. Her communion is experienced both through erotic ecstasy and through states of comatose lucidity, on the verge of the astral and the physical. This is the moment when she embraces and absorbs the practitioner, dissolves our consciousness through the experience of “death,” and guides us through her astral kingdom. Lilith cannot be

tamed or conquered. She penetrates instead of being penetrated, welcomes and absorbs instead of being possessed. This is what is meant by her legendary refusal to “lie beneath.”

As the Harlot, or the Woman of Whoredom, Lilith awakens and liberates, overthrows taboos and inhibitions, teaches women and men to take pride in being free from mundane bonds and limitations of the flesh. Her gnosis is the knowledge of sexuality because this is the greatest mystery and the greatest power of mankind. There is no other part of the human worldview that would arouse so much controversy, shame, guilt, excitement, and delight; so many secrets, taboos, prohibitions, crimes, fantasies, frustrations, fears, hopes, and dreams. There is nothing as liberating as the awareness of our sexual power, and this is also the greatest force in all religious, magical, and mystical traditions in the world. Lilith is, therefore, one of the most powerful archetypes of spiritual liberation through sex magic. She is the queen of demons, and together with Samael, the Devil, she seduces mankind, offering the practitioner the gift of spiritual ascent through rites of pleasure and pain. In her temple, there is no room for guilt, shame or any other inhibitions. Liberation from the shackles of the mundane world is granted when consciousness is freed from the bonds of the flesh and lifted in sexual ecstasy into the heart of the Void, where it is dissolved, transformed and prepared to become divine. The easiest and the most natural way to this experience is through dreams, and here we will take a look at the most useful techniques to summon and work with the goddess and her demonic children.

Summoning a Demon Lover

In the previous chapters, we discussed myths of spirit lovers and their basic characteristics. Here you will learn how to summon such an entity. The following overview of methods and techniques can be applied to any existing spirit. Feel free to experiment with them separately or combine several of them to empower the effect. You can evoke this way any spirit described earlier or further in this book, but these methods will be especially useful while working with Lilith in her succubus aspect. Female practitioners can work this way with Samael. If you prefer to create your own demon lover instead, you will find such instructions in the last chapter.

In my work, I have met with many hesitations and fears regarding sex with demon lovers. Some practitioners say that it is frightening, difficult to control, and in the long run it can make you incapable of a normal sexual intercourse. These claims are not entirely groundless, but mostly they arise from mere superstition and bad reputation of these spirits in legends and folklore. In fact, summoning a demon lover does not differ much from any other evocation, and if you already have some experience in this area, it should not give you much trouble. Of course, we are not talking here about evoking a spirit into a mirror or triangle, conversing with it for a moment and then dismissing it with a banishing. This form of evocation belongs to old systems of magic and is rarely employed in modern times, especially in the practice of the Left Hand Path. If you have read my *Draconian Ritual Book*, you should already be familiar with modern methods of evocation and techniques that do not involve a protective circle or other barriers that would separate you from the spirit.

✱ The same methods can be used to summon a demon lover. Old systems of magic are useless because sexual interactions with spirits cannot be done with the use of a circle in the traditional sense. Here you have to open yourself to the spirit's influence as much as you can, otherwise it will simply not work. This is not about evoking a spirit externally, e.g. to perform a task for you, but about working with your subconscious mind and embracing all that lurks in the depths of your personal Shadow. Can this be dangerous? Of course, it can. Sex is the most intimate form of experience. It opens you to all kinds of influences, positive and negative, ecstasy and trauma, fascination and fear. Working with a succubus/incubus is largely about submission and taking all that this experience brings. If you are a controlling type, be it in sex or in your normal day-to-day life, you may find it hard to work with these spirits. They do not lie beneath. The whole sense of working with them is to let go, give up control, and let them guide you through the labyrinths of your subconscious mind. If you cannot do that, you will only experience terrible nightmares and night hag attacks known from myths and folklore. Also, if you ever experienced any serious psychological trauma, like being sexually abused, these memories may be brought to the surface through the contact with demon lovers. On the one hand, this can be beneficial because this way you are given a chance to resolve them. On the other hand, this will not be pleasant, so you really have to be willing to face it.

In any case, there is always a danger of deepening your issues instead of resolving them. However, sex itself opens us to the influence of our partner anyway, regardless if our lover is a spirit or person. All sex is potentially dangerous, and like any other sexual situation, the danger depends on how you choose to deal with it. Being intimate with a partner makes us open and vulnerable and always involves a lot of trust if this intimacy is to be taken to a deeper level. Working with succubi and incubi makes us aware of this in all possible ways. This can either heal our sexual issues or make them worse, but there is no cure here, and all depends on how you approach it and how much you are willing to open yourself to this experience.

The following list is an overview of my favorite techniques to work with demon lovers. Once you get familiar with them, feel free to expand and develop this list by adding your own. I am sure that if you are creative enough, you will eventually find a method that will always work for you regardless of a spirit or your working conditions.

★ Visual method

This is the most basic way to work with a spirit lover. All you need is a good visual skill or simply a vivid imagination. Lie down on your bed, relax, and start arousing yourself, at the same time visualizing your spirit lover hovering above you. Imagine that each touch comes from the spirit, and step by step build its image in your mind. Visualize the body, the face, and other elements if you wish, such as wings or horns. You can imagine your spirit lover in a beautiful human form or as a demon with bestial features—this is up to you. Call the name of the spirit, be it Lilith or one of her children, or moan it as if you were with a real lover. Make it as realistic as possible. Use your imagination to visualize having sex with your demon lover, absorb its energy, and at the moment of orgasm project your vital force into the image of the spirit. You can visualize this union as lying beneath your spirit lover or taking a superior position. In sex with a succubus/incubus, the spirit is usually on top and you can see it as hovering above the bed, but there is no reason why you should not visualize other positions as well. Take your time with this method. It works best if it is repeated on a regular basis.

★ Sensory stimulation

This method is based on the idea that stimulating your physical senses creates a trance state that can be used as a gateway to interact with spirits, be it through invoking or evoking them or through having sex with them. Here you have to prepare yourself for sex with your spirit lover as if you would prepare for receiving a human lover. Shower, take a bath, and create a sensual atmosphere in your bedroom. You can light the candles or use dim red light, or you can even perform the working in darkness—this depends on what conditions you normally associate with sex. Undress or put on nice lingerie, something you believe would stimulate your lover. The more you convince yourself that you are going to have a special night with amazing sex, the better chances you have in summoning a spirit lover. Use some perfume or burn some nice incense. Spirits are often attracted by special fragrances, and for the purpose of lovemaking you can use e.g. musk or copal for an incubus and rose, jasmine or sandalwood for a succubus. Be careful with incense because some fragrances have a reputation of deterring spirits rather than attracting them. For instance, among perfumes protecting a person from succubi and incubi ancient and medieval sources recommend aloe wood, styrax, myrrh, black benzoin, frankincense, and coriander, while fragrances considered as arousing and attracting demon lovers include musk, myrtle, ylang ylang, and several flowery scents such as rose or geranium. You can also experiment with mixtures and blends of those. The most important is to stimulate all your senses while visualizing or feeling your demon lover with you. The light and incense will work for your sense of sight and smell. You can also play nice sensual music to get yourself in the mood, drink wine or a magical potion to stimulate your taste, and wear a special outfit to draw your attention to erogenous zones within your body. Feel free to use aphrodisiacs, erotic wear, or even toys and other objects to make you feel as if you were really having sex. The rest is the same as with the visual method: focus on sex with your spirit lover and take yourself to the peak of ecstasy while opening yourself to the spirit's energy. Again, this method brings best results if it is used repeatedly.

★ Dream incubation

This technique allows you to summon your demon lover into your dreams. This can be done with simple means or as a more complex magical operation. An example of such a ritual is provided further in this chapter in the Rite of Lilitu. Simple methods include basic affirmations and meditations before sleep, in which you tell your subconscious mind that you are going to meet your demon lover in your dreams. Repeated on a regular basis, it is easy and effective, and it does not require any additional tools or lucid dreaming skills, but it does not work for everyone. Many practitioners simply need something more to make their subconscious mind trigger an erotic initiatory dream.

The basic method is to take a few minutes each night before sleep to relax and focus on your wish to have erotic dreams. Lie down on your bed, relax your body (you can use your favorite relaxation technique for this), and tell yourself that you will have a dream in which you will meet your demon lover. Do it once or a few times, but do not force it. Let yourself think expectantly about the dream you are about to have, but do not get stressed if it does not happen immediately. It may take a while for your mind to trigger the dream you want.

A little bit more complex version of this technique is to combine it with chanting the name of your spirit lover or meditating on its sigil or picture before sleep. Again, do it for a few minutes with a full focus, but relaxed at the same time. Some practitioners also find it easy to trigger a dream about a spirit or deity if they fall asleep while mentally seeing their sigil, image, or repeating their name. You can also use a mirror for that, especially a black mirror, projecting the image or the sigil of the spirit onto the black surface and visualizing it as a gateway through which the spirit can enter your ritual space. This technique is employed in evocation and astral magic, and it is often effective in dream work as well. Another method is to have the sigil of the spirit engraved in wood or metal as a talisman and sleep with it, either wearing it around your neck or holding it in your hand, or simply placing it under the pillow.

The next step in developing this technique is to visualize your spirit lover while falling asleep. After you relax and tell yourself that you are

going to dream about the spirit, imagine it within your inner mind. Visualize the spirit's appearance, hear its voice whispering its name to you, feel its touch on your body, etc. In other words, make it as realistic as you can. Then let yourself fall asleep while keeping this image in your mind. Do not try to actively enter the dream scene, but stay relaxed and let the image of your spirit lover come alive by itself as if you were watching a movie, for instance. This should take you to a dream in which you will meet the spirit as a part of your dream environment. To have dream sex with it, however, you may need some practice with lucid dreaming, but if you keep working with dream incubation techniques, your lucid dreaming skills will grow as well. To improve them you can also check out the bibliography at the end of this book, where you will find several helpful sources to work with.

★ Dream scenario

The most complex dream incubation technique is where you create the whole scenario for your dream. Start this before sleep or even during the day. Think of what you want to dream about and write it down, step by step creating a dream script for yourself. This can be a simple scene, like meeting your spirit lover in a room with a large bed surrounded by candles or in a dungeon with sex toys if that appeals to your imagination more. Whatever you choose, describe it in detail. Then focus on your spirit lover. Write down what he or she looks like and pay attention to all details as well. Then describe how you meet the spirit and what you do together. Keep it detailed as well, but leave some space for a spontaneous experience. Your spirit lover can fulfill your kinkiest sexual fantasies, so have fun and let your imagination flow, but end your script at a certain point letting the dream develop by itself. When the script is ready, read it, visualizing the whole situation. Do it once or several times a day so that you remember everything when you finally fall asleep. If the dream is not triggered at once, keep practicing until you eventually find yourself in your dream scenario. This should also make the dream lucid and make it possible for you to change and alter it as you wish. If you like experimenting with external aids, you can read out the whole script, record it, and play it as you fall asleep.

Once you are inside your dream and aware that you are dreaming, you can take the whole experience to the next level and converse with your spirit lover. You can ask it to fulfill any desire you wish, teach you things you want to learn, help you deal with issues or personal barriers, or even rehearse certain sexual scenes and scenarios before you do them with your partner in your waking life. This, of course, requires advanced dream control skills, but all of this can be learned if only you dedicate enough time to systematic dream work.

★ Eroto-comatose lucidity

This technique involves a sexual trance induced by repeated sexual stimulation, putting the practitioner into a state between sleep and wakefulness. It was popularized by Aleister Crowley and described in his books as a method involving multiple sexual partners focusing on a single person. In its original version, the practitioner is stimulated to multiple orgasms by one or more assistants to the point of exhaustion, which induces a deep trance that can be used for a number of magical operations, including invocation, divination, and lucid dreaming. This practice can also be performed by just two partners, stimulating each other until one or both fall into a trance. Since we are dealing here with auto-erotic techniques, this method may not appeal to everyone. A solitary practitioner usually finds it difficult to achieve this liminal, in-between state of consciousness by repeated auto-erotic stimulation and it takes a lot of practice before this technique can be used successfully. To use it for a succubus/incubus work, you need to have some experience with prolonged sexual trances, preferably both with multiple orgasms and without it. In books on sex magic you will find many methods of how to delay orgasm for as long as possible to prolong pleasure, which itself induces a state of trance, such as Karezza techniques. I am not explaining them here because you can easily find these procedures in manuals on sex magic in general. Here we are interested in how we can use eroto-comatose lucidity in our work with demon lovers.

This, again, can be done both in a simple and more complex way. The simple method is to lie down comfortably, and while visualizing your spirit lover, focus at the same time on increased pleasure building up within your body. Take yourself close to the point of orgasm, but hold

it, slow down and then start again, repeating this for as long as you can. The idea behind it is that the longer it takes and the more pleasure you experience, the more intense is your connection with the spirit lover. Also, after that you are in a state of pleasant exhaustion, which helps you enter the dream state in a conscious way and trigger erotic dreams, but this also depends on how orgasm affects your body. Many practitioners find themselves aroused rather than exhausted after orgasm, and if you are one of them, you should rather try the more complex version of this technique, i.e. exhausting yourself by multiple orgasms and a lot of sexual activity. It requires a great deal of self-discipline from a solitary practitioner, though, and if you want to experiment with this, my advice is to ask your partner to assist you. The purpose of this practice is to enter a state in which you are half-asleep and half-awake, your body is exhausted and completely relaxed, and your mind is clear. You can then use this eroto-comatose trance for scrying, dream work, and astral travel. Since it involves a lot of sexual energy being released, it is a perfect condition to work with incubi and succubi by evoking them, traveling to the Garden of Lilith, or simply programming your mind to interact with them in your dreams.

Rite of Lilitu

In the earliest accounts, Lilitu, who is believed to be the prototype of Lilith, is described as a handmaid of the goddess Inanna (Ishtar). In an ancient Mesopotamian text, we read that “Inanna sent the beautiful, unmarried and seductive prostitute Lilitu out into the fields and streets to lead men astray.” As an archetype of demonic seductress, Lilitu can be seen as a classical succubus, and in this form we will work with her in this ritual. Her male counterpart in Mesopotamian mythology is Lilu, although these two spirits can often be experienced as one, shifting their form accordingly to the practitioner’s wish and sometimes assuming other, bestial forms, to represent primordial instincts and hidden desires.

The following working combines several ritual methods and includes an invocation of the goddess on the physical plane, an astral/visual travel to the Garden of Lilith, and a dream technique that will help you interact with her in your dream environment. To enter the Garden of Lilith we

have to lift the veil that separates the physical plane from the astral by shifting our perception and adjusting our senses to astral vibrations or we have to find gateways to the Other Side within our dreams. The first approach usually involves an experience of extreme terror or ecstasy, allowing for a dissolution of our mundane consciousness. This can be done through techniques such as meditating in wild or abandoned places at night, inducing altered states of consciousness by magical herbs or potions, or using sex trances. Combining all these methods brings interesting effects as well. You can then catch glimpses of cracks in reality, access hidden gateways between planes and dimensions, and transform your normal ritual space into an astral temple. These gateways can be opened by sigils, incantations, mantras, or simply by using your imagination and visual skills. In this working we will use the mantra “Lilith Malkah ha’Shadim,” which means “Lilith, Queen of Demons,” and we will combine it with other methods, including those of sex magic, to evoke a demon lover into our dreams.

The sigil used in the ritual represents Lilitu as a powerful spirit of sexual gnosis, which is typified by the heart shape in the center. The eye in the middle shows that we are dealing here with a spirit acting as a guide and initiator. The black wings stand for the nocturnal nature of the entity, and the lightning bolts symbolize both illumination and destruction. It should be drawn on a red background because the primary color of the Garden of Lilith is red, which is also associated with mysteries of blood, sex, and rites of passage. Make it big enough for you to gaze into comfortably. You can also paint in on a mirror, especially a black mirror, and enter the trance while focusing on it. If you choose to do so, draw the sigil in red color.

Prepare for this working as you would for receiving a lover: take a bath or shower, dress in something special or remain naked, light candles, and burn aromatic incense or oil (rose, sandalwood, mugwort, jasmine, etc.). For Lilitu workings, I especially recommend rose oil. You have to convince your subconscious mind that what is going to happen is real, not just a “visual” fantasy. Some authors describing an encounter with a succubus or incubus suggest that before the working you should arouse yourself through all possible methods of stimulation—read an erotic story, watch a movie, use special perfume or pheromones,

ask your partner for an erotic massage or simply masturbate without orgasm. All these methods are useful and you are welcome to experiment with them in this ritual, but the working itself includes several of them and should be enough to trigger a succubus/incubus dream.



Sigil of Lilitu

When you build the atmosphere in your physical temple, start preparing your senses for receiving the vision of your demon lover. Sit or lie down comfortably, relax and let the mundane world drift away from you, focusing your thoughts on the ritual. Take the sigil into your hands or place it in front of you. Ideally, you should place the sigil on the floor, the altar, or hang it so that you can have your hands free. Place a few drops of your blood on it, but make sure you do not cover the lines and the sigil can still be used for meditation. Start gazing at it, visualizing that it is not a flat surface but a gateway through which you can travel to the Garden of Lilith or summon a demon lover into your ritual space. At the

same time chant the mantra calling the goddess and her demonic children.

Calling Malkah ha'Shadim

When you begin to caress yourself, slowly and intimately, intensifying your senses and opening yourself to the energies of the goddess, but do not masturbate yet. Instead, focus on making yourself increasingly excited and aroused. Feel the heat rising from the bottom of your spine up to the top of your head. Enjoy waves of electric energy flowing through your body as you chant, going deeper and deeper into a trance, entering a liminal, altered state of consciousness. Continue this for as long as you wish. It can be a short meditation, but my advice is to experiment with long trances as well. Take your time and focus on the pleasure triggered by the touch, the smell of perfume in the air, the energies enveloping around you and caressing your skin, and so on. When you feel ready, invoke the goddess with the following words:

*Lilith-Lilitu, Maiden and Harlot,
Mother of demons and dark spirits,
I call to you, who wakes the sleeping and fornicates
with the dreaming.*

*May the shell that is called my flesh be filled tonight with your
breath of life and death!*

*Queen of the creatures of the night,
I summon you and your children to join me tonight at the
threshold of sleeping and waking.*

*Woman of Whoredom, who dwells on the shadow side of the world,
Come forth at my calling!*

*You, who brings terror to mortals and freedom through
ecstasy and pain,*

*Guide me through the shells of the Other Side into your
scarlet garden!*

Lilith-Lilitu, I offer you my body as your temple!

Feel free to personalize the calling or simply say a few words to the goddess from the heart, inviting her to your dreams and asking her to send you a demon lover. If you want to summon the male counterpart of Lilitu, replace her name with "Lilu."

At this point you should already be aroused and open to her energies. When you speak the words of calling, lie down on your bed. You can leave the candles on if you feel it is safe to do so. Otherwise, blow them out and continue the working in darkness. Continue arousing yourself, but visualize now that the touch comes from a spirit lover lying next to you or hovering above you. Feel its breath on your face, its tongue caressing your skin, its shadow wings folding around you, and its astral vibrations stimulating your erogenous zones. At the same time visualize the following scene:

You are in a cave filled with aromatic incense mixed with the smell of blood, sweat, and sexual fluids. The cave itself is dark, but it leads to a tunnel lit by intense red light. There is blood on the ground, skulls and bones scattered all over the place, and from the distance you can hear sounds of drumming, flutes and moaning. As you walk toward the tunnel, you are met by your demon lover. Lilitu is usually described as a demonic entity with a beautiful face and human body but with the eyes and teeth of a wild animal. Sometimes she has the feet of a bird of prey, and other times her whole body is seen as hairy, like a wolf's. She may appear with a forked tongue of a snake and glowing reptilian eyes or she can simply be a beautiful young girl in a red dress, adorned in ancient jewelry. Lilu is described in a similar way except that he comes in a male form and is usually naked. However, she and her male equivalent can also morph into any shape you wish, so feel free to envision this entity as you want—in a beautiful human form, bestial shape, or anything else that appeals to your imagination. Do not visualize an actual person you know—we will work with such techniques in another chapter.

As you caress and arouse yourself, visualize that you are making love to your spirit partner. Let your imagination flow and do not withhold anything. Make it gentle or rough, beautiful or filthy, decent or kinky. There are no barriers here, no limitations, and no restrictions. The more "forbidden" and "transgressive" it feels, the more intense effect it will have on your subconscious mind. Let yourself shiver with pleasure and slow down your climax by getting close and stopping until the ecstasy really builds to its peak. The rest is up to you. Some practitioners find that falling asleep like this stimulates their dreams in a much better way than if they take themselves to the point of orgasm before that. Others

prefer to climax and then enter the dream state. You have to experiment with both methods and see what works better for you. If you choose to end the working with orgasm, at this moment hold your breath for as long as you can, at the same time projecting this energy into the image of your demon lover, visualizing how your vital force makes the spirit physical and tangible. You can also anoint the sigil with your sexual fluids to empower the connection. Then let yourself fall asleep while holding in your mind the image of your demon lover and being pulled into the blood red tunnel that starts in the cave.

If you wake up at night, try not to change your sleeping position. Relax, bring the image of the red tunnel to your mind again, repeat the wish to meet your demon lover in your dream, and fall back asleep. Write down your dreams right after waking up. ★



CHAPTER FOUR



Erotic Dreams

IN the previous chapter, we discussed methods to work physically with your spirit lover by using orgasm and pleasure as a vehicle for astral and dream experience. Here we will focus on sex without any physical contact, or the so called “non-corporeal” or “out of body sex.” There is a whole world of pleasure, sensuality, and passion waiting for you on the Other Side, and you are only limited to the physical if you choose to. However, exciting as it seems, even the most experienced sex magicians often work only with their physical orgasm and sexual fluids and never attempt astral projection to enhance their practice. Why? Because this is a more difficult area, and to engage in sexual liaisons outside of your physical body you need to develop either your lucid dreaming skills or an ability to astral travel, and preferably both. However, like any other form of magic, it can be learned and trained, and this is what we will speak about in this chapter.

The term “sex” in this case is often misleading. When we think about sex, we usually have the image of physical bodies in action, physical orgasm, and pleasure achieved through stimulation of sexual organs and erogenous zones. Nothing like that happens in astral or dream sex. Instead, we are talking here about a kind of energy exchange. The stimulated parts are the power zones (chakras) in our subtle body, which generates a deeply intimate and intense experience that is received and processed by our psychic senses, not the physical ones. It can be incredibly enjoyable, refreshing, and rejuvenating, but like normal sex, it can also

be unpleasant and unhealthy. Therefore, it has to be taken seriously, and this is something we will discuss here as well.

Who can be your astral or dream lover? Well, the possibilities here are as many as you can think of. You can have sex in your dreams with imaginary characters, spirits, gods and goddesses, or simply with another person, participating either voluntarily or against their will. There are no limits here. Some practitioners claim that sex with randomly met spirits and astral beings is the best. Others recommend practicing with your life partner, your personal guide or mentor, or simply someone with whom you share attraction. All this is true. Since we have already discussed how to have sex with a spirit lover, in this chapter we will focus on astral and dream experience with another person.

Sex Out of this World

What is astral sex like? We have already discussed legends and folklore describing sex with demons and other astral lovers, and we know that opinions here are mixed. On the one hand, we have descriptions in which the lover's sexual organs are ice cold, regardless if they are male or female, and there is more pain than pleasure, or the human partner is "sucked dry" and drained to death. On the other hand, many practitioners, especially in modern times, claim that bliss and ecstasy experienced through an astral intercourse surpasses the physical pleasure in all possible ways. The subject of sex with spirits or astral partners is still controversial and there are many misunderstandings in this area, usually arising from the lack of knowledge and experience or simply based on prejudice powered up by the long tradition of fear and superstition. In fact, like any other sexual experience, astral sex is neither good or bad in itself, but all depends on how we approach it. It can be pleasurable and healthy or bad and traumatizing. We can be abused by our astral partner, be it a spirit or human lover, and we can also abuse others this way. The former is sometimes called "ghost rape" and we will take a closer look at it in one of the next chapters, talking about how we can protect ourselves or stop an unwanted experience when it is happening. The latter is a form of vampirism, and we will discuss it in a practical way as well. However, neither of these approaches is sinful, evil or degrading. It is

simply a form of a spiritual experience, and as such we will approach it here.

Of course, there is also danger, and hence the bad reputation of astral and dream sex. When you enter the astral plane using your sexual energy, whether consciously or through dreams, this energy will attract many astral beings, both friendly and vampiric in nature. It does not matter whether you work with your partner or summon a spirit lover—both methods can go wrong. Astral vampires and parasites can assume the shape of your partner, pretending to be the one you want to summon, and will feed off you, making you lose a lot of energy, which can leave you exhausted and drained when you wake up or return from your astral journey. They can also attach themselves to you, which can go on for a long time and manifest in your daily life as chronic tiredness, depression, anxiety, confusion, or even suicidal thoughts. There is also the question of astral rape, when the spirit comes to arouse you and feed off your sexual energy against your will. You can then get stuck in a sleep paralysis state and feel like you were having sex with someone, which is usually a terrifying experience followed by a considerable loss of vital energy. There are ways to protect yourself from such assaults, but if you fail to recognize that you are having astral sex not with your partner but an impostor, you will expose yourself to astral vampirism, which is a one-way exchange only and you get nothing out of it. Some people willingly engage in such forms of vampirism, claiming that sex with such entities gives them more pleasure than they can ever have with any human partner and feeding these spirits with their energy is worth it. While I can agree about the pleasure and bliss, I also know that astral sex is best if it is a two-way exchange, and I would rather be careful about liaisons with such entities. A temporary energy loss can be a natural follow-up to a succubus/incubus working, but if it goes on for days, weeks or even months, then for sure you are dealing with a vampire or parasite and it is highly unlikely that such a relationship might be beneficial to you in the long run. Whether you work with a spirit or your partner, the exchange of astral energies should always be mutual. Just as you would not offer yourself to a random person you meet in your daily life, you have to be careful about your astral and dream lovers because like bad sex in your waking reality, an astral experience can leave you sick, emotionally drained, and discouraged about the whole thing.

On the other hand, knowing the truth about astral sex can transform a mere myth into an amazing opportunity to take your sex life on the next level. Sex itself exposes you in front of your partner in the most intimate way. You approach your lover naked and open, exchanging sexual fluids, sweat, and saliva, merging two bodies into one. Imagine what it can be like if you undress your soul in front of your partner. This is contact on a completely different level. All barriers separating physical, emotional, and mental—disappear, and you can experience, get to know, and understand each other in the most profound way. If you have control issues, you may find it difficult to open yourself this way to another person, but astral sex experience can be of great help in overcoming such problems and opening way to a sexually fulfilling and happy relationship, both spiritually and in your day-to-day life. Sex is always a matter of personal freedom, and this is especially true with sex on the spiritual level.

Astral sex can be the same as the physical intercourse or it can take you to a different level of experience. Many practitioners claim that astral or dream orgasm is more intense, lasts longer, and affects your mind rather than your body, or you can have multiple orgasms one by one with the same amazing intensity. The ecstasy is incomparable to a physical sexual act, regardless how good a lover your partner might be. From my experience, I would rather say that all depends on your skills and experience. Skillful sex magicians can prolong their physical orgasm for hours, and when they are climaxing, it can take hours as well. Multiple orgasms are not a secret to many sex practitioners, either. The same can be experienced on the astral level. Also, when someone climaxes in minutes or seconds, the same may happen during astral sex. On the other hand, not everyone finds prolonged sex fulfilling, and some people simply like it rough and fast. I am not going to ponder what is superior or convince anyone to try another approach if it does not appeal to you. On the astral plane, you can have whatever you want and there is no reason why you should not fulfill all your fantasies, whether they are about long and passionate sex or fast, rough and dirty in all ways you can possibly imagine. The more exciting and fulfilling it is to you, the more energy is released and the better effects it has both on your conscious and subconscious mind.

Female practitioners sometimes describe astral sex as an experience comparable to having someone stimulate the g-spot in every single chakra within their subtle body at the same time. In other words, it is incredibly pleasurable and at the same time unattainable physically. It is also characteristic for a woman to have such an experience end in orgasm. For instance, if you dream of sex and climax in your dream, you may wake up having a physical orgasm at the same moment. This is often described as satisfying, although leaving the practitioner immediately ready for more. Male practitioners are unlikely to ejaculate, and although it can happen, they usually wake up horny and sexually charged. Therefore, the time after waking up is also good for working with succubi or engaging in astral sex with your partner, although you may simply prefer to have physical sex instead. You will find what works best for you in the course of practice.

Taken to the peak of experience, astral sex does not feel like physical sex at all and is not limited to any body parts. Some practitioners may experience it as a feeling of being powerful and omnipotent, like a god. Others will feel loved, cared for, and connected to their lover, be it a human partner, spirit, deity, their Higher Self or some abstract principle. All depends on what you seek through such a union. Whatever it is, though, it will open you to an experience of consciousness that is timeless, limitless, and absolute. You may not want to go back to your body and you will realize how limited you are with your human mind and senses. This, however, will also give you a glimpse of what it is like to be a god in the human body, and if you keep up your practice, each next experience will take you closer to your personal godhood itself, and this is what we seek as practitioners of the Left Hand Path.

Astral Playmates

Apart from its initiatory qualities, astral sex can just be fun. If you have a vivid imagination, you can visualize any person and have sex with them: fictional characters from books and movies, real life people, your favorite celebrities, etc. You do not need a connection to these people at all, no one gets hurt, and no one even knows what you are doing. It is also an excellent way to practice visualization and energy work. If you

think now: "Oh, but this is not real," you are right only to a certain extent. If you convince your subconscious mind that it is real, why would it not be? Our reality is real only because we believe it to be real. But if this is not enough for you and you are looking for a "real" and "tangible" experience, you will find it in your dream environment.

When we sleep, our minds are clothed in an "astral" or "dream" body so that we can move through the dream environment and interact with various thought-forms that are interwoven in the fabric of a dream. These dreaming visions are either glimpses of the contents of the astral plane or they are created by our imagination, but in both cases they feel as real as if we actually were there in the flesh. If we know how to lucid dream, we can shape our dreams the way we want to. This is accompanied by the feeling of absolute freedom—we can fly, do things we cannot do in our normal life, become anyone and anything we want, develop amazing magical powers, and have sex with anyone we want and in whatever way we want it and it will all feel as real as in our waking reality. Does it not sound exciting?

If you learn how to lucid dream, you will be able to create your own worlds and have sexual liaisons with both spirits and other people. Even if you never had a lucid dream, you might have had erotic dreams accidentally. Just imagine how they could go if you were in full control of this experience. In your dreams, you can have sex with whoever you want, when you want, the way you want, and as many times as you want. We are talking here about astral sex with a partner, though, so let us go back to discussing how it can be done in practice and how you can profit from it.

If your partner is skillful in lucid dreaming or astral projection, you two can connect sexually through the astral plane. How you do it is usually up to your imagination. Some practitioners visualize it as a normal intercourse, others focus on the connection between the chakras, still others imagine a silver cord connecting their bodies and transmitting energy and sexual impulses, and so on. We will take a look at these techniques further in this chapter. In my own practice, I have found that it is best to experiment with all these methods both separately and combined into one powerful astral experience. At the time when I was writing this book, I could not be physically with my partner and all these methods

were tested thoroughly and whenever we had a chance. They will come useful if you are in a similar situation, i.e. physically separated from your partner, but even if you are not, you can simply use them to deepen and empower the connection between the two of you. I know many couples who do their rituals together, both in their physical temple and in astral/dream environment because it makes the work more powerful and they can then exchange their experiences and verify their results. They also claim that developing their astral/dream connection, especially through sex, strengthens their relationship in their daily life. This is true in many ways, but if you and your partner are not well-matched, astral work together will reveal it and this may break up your relationship rather than strengthen it. This kind of intimacy is, therefore, not to be taken lightly.

How does it work? Having sex in astral projection is difficult because you and your partner need to be out of your bodies at the same time and you also need to be adjusted to the same astral frequency. Therefore, one of the common methods to work this way is to create an astral temple for the two of you, and each time you perform an astral sex working, use it as your meeting point. Usually, the rule here is that the closer you are as a couple, both physically and emotionally (or spiritually), the greater the chances that you will also connect on the astral plane or in your dream environment. Then you can merge your energies together and send sexual thoughts and visions to your partner and you will receive the same in return, which will hopefully lead to an amazing sexual and energetic connection through the planes. However, do not worry if this does not work immediately. If you keep practicing, this connection will grow all the time.

In the beginning, when you return from your astral travel or wake up from an erotic dream, it is very likely that you will feel physically aroused, and you can then engage in a normal intercourse to exchange the energy on the physical level. This, however, will not happen if you develop your astral skills enough to experience astral sex in its totality. The energy from the three lower chakras (Muladhara, Svadisthana, Manipura) will then be sublimated through the heart center (Anahata) and pushed as a stream of spiritual force upward to the higher chakras

(Vishuddha, Anah, Sahasrara). This is a blissful and wonderful experience that gives a completely new meaning to sexual fulfillment and can be felt like an orgasm happening throughout all dimensions on which human consciousness exists. This is also something that cannot be described and has to be experienced. It takes time to develop this ability, and you keep practicing your astral skills, the chakra (Kundalini) work, and dreaming, and developing your connection with your partner, you will eventually get there. This book is focused on astral and dream magic, but if you would like to read more about the chakras and Kundalini, I recommend my *Draconian Ritual Book*, and by the end of this book you will find bibliography with sources on sex magic that can be useful in this work as well.

It is also possible to engage in sex where one person is out of body and one person is still in the body. This can be done in several ways. You can do it in astral projection or in a lucid dream, and your partner can either be sleeping or awake and conscious of what is going on. You can also experience astral/dream sex as a passive participant while your partner takes the active role. There are a few things to remember, though. If you choose to be the active participant, you should have your partner's consent, otherwise they may experience it as an assault or astral rape. It does not always have to be so, and sometimes your partner will simply have an erotic dream or it may be a nice surprise, but an assault experience is not rare and it is definitely something to have in mind. We will discuss this while talking about astral vampirism, but for now let us focus on situations when both partners participate willingly. Your partner may be sleeping at that time or they may participate in an active way as well, for example by masturbating physically while you approach them astrally and merge your energy with theirs. If you are on the physical plane and your partner is astral, you can try to connect with them by means of visualization, auto-erotic stimulation while extending your energy field or by triggering a lucid dream, but you can also stay passive and simply open yourself to your partner's energy. These are actually more difficult methods than attempting astral projection or lucid dreaming together, but it is worth to practice all of them.

Astral sex does not require any physical contact between the participants. It can be initiated and consummated from a distance, and it does

not matter how far your partner is. There is no space or time on the astral plane, so it does not even have to happen at the same time for both of you, although knowing that your partner is trying to connect sexually with you while you are doing the same has a powerful effect on the subconscious mind and makes the whole experience more real and exciting. I recommend experimenting with both methods. If you two live together, you can simply practice while staying in separate rooms, but I have also heard opinions that for the start it is good to practice while being physically close, for instance, lying together on the bed but not touching physically. The energy fields of you and your partner will then merge naturally, and it will be easier to connect on the astral plane as well. You can also experiment with sex through lucid dreaming while sleeping together. There are many possibilities here and you can have a lot of fun while experimenting with them.

Becoming a Dream Lover

Astral sex can be practiced through dream magic or astral projection. Since astral projection is difficult and often leaves practitioners frustrated about their results, we will focus here on lucid dreaming and visual techniques that are much easier to learn. Dream environment provides an exciting playground for all kinds of sex experiments, and if you develop your lucid dreaming skills, you will also find it easier to learn how to astral project. There are many benefits to this practice, and the only condition for them to work effectively is to train them on a regular basis. Also, if you find a practice effective for a while and then you feel that it is no longer working, which is quite characteristic for dream work, do not give it up. Instead, try to develop it by changing something or adding new elements. Each time you learn a new technique, modify, and add something to take it to the next level. The more you experiment, the more success you will have in your lucid dreaming, and your dream sex will be more fun and fulfilling as well. The following techniques are meant for a couple, so to practice them effectively you need to perform them with your partner, a friend, or simply someone willing to experiment with astral/dream sex with you.

★ Visualization

Like in the case of succubus/incubus sex, this technique is simple and does not require anything except for a vivid imagination and decent visual skills. It can be done as a dream incubation technique or a method for astral projection. The latter, however, requires experience in astral travel. It can also be combined with physical stimulation.

Sit in a comfortable position or lie down on your bed. Your partner should do the same, preferably at the same time. Relax your body and clear your mind. You can use your favorite relaxation technique for that or simply contract and relax each part of your body, starting from your feet up to the top of the head. Breathe slowly and let yourself enter a comatose state between sleeping and waking. Then begin to visualize your astral/dream body. You can imagine it hovering above you or standing in front of you or next to the bed. Make it realistic, and when you build this image in your mind, project your consciousness to your astral/dream body. This does not have to be the full out of body experience, so do not struggle with it and stay relaxed. All you need to do is imagine yourself as your astral/dream double. Then begin to visualize your partner. Make it as detailed and realistic as possible—visualize your partner's body, voice, smell, touch, etc. Feel his/her energy flowing to you and let your energy flow to your partner. When you feel this energy connection, you can then engage in astral sex by visualizing whatever you want.

If you know how to astral project, take this experience to the astral plane. If you prefer to continue the intercourse while dreaming, enter a lucid dream now. If you are not experienced in either of these methods, you can at this point start arousing yourself, sending your sexual energy to your partner and opening yourself to receive theirs. Then you can take yourself to the point of orgasm and visualize the energy released this way as a stream of force connecting you to your partner or as a sphere surrounding you both or you can withhold orgasm and fall asleep aroused. It is very likely that your subconscious mind will then receive the impulse from the body and trigger an erotic dream. If you know how to lucid dream, you can turn it into an amazing sexual experience with your partner, where the two of you are not confined to your bodies or limited

in any way. Feel free to experiment with all possible variations of this method.

★ Connecting through the chakras

In this method, both you and your partner can be in your astral/dream body or one person can be astral and the other physical. This technique requires some experience in Kundalini work and you have to be familiar with the chakras and energy raising methods. To use it for astral/dream sex, both you and your partner should sit down comfortably. You can also perform it in a lying position, but a sitting posture works better for this purpose. Relax, clear your mind, and begin to breathe slowly and deeply, with each breath raising your inner energy. Imagine it rising from the bottom of your spine up to the top of your head, flowing through your body in an ecstatic, fiery stream of force, up and down, forming a circuit. At the same time visualize your partner sitting in front of you, facing you, and doing exactly the same. Then begin to focus on each chakra, starting from the root up to the crown. Envision a beam of light shooting from each chakra, one by one, connecting it with the same chakra in your partner's astral/dream body, forming a powerful circuit of energy between the two of you. If you want, you can focus on the connection through the navel chakra (Svadhithana) only as this is the center of sexual power in the human subtle body. This is up to you. When the circuit is complete, you can then use this connection to draw your partner to you and engage in astral sex. Again, this can be visualized, transformed into an astral experience or you can enter a dream with this image in your mind. You can also combine it with physical stimulation. This kind of connection feels very intimate, both physically and spiritually, and with some astral and dream skills it can be transformed into wonderful sex that will be experienced throughout your whole subtle body. To make it effective, though, it needs a lot of practice.

★ Using a physical point of connection

Prepare two objects that you and your partner will use as points of connection between the two of you. These can be two crystals, amulets, or other objects that you can wear on you or hold in your hand. The idea behind this technique is to create a dream/astral gateway between you

and your partner by means of an object that will serve as its physical representation. Crystals are excellent for carrying energy, channeling or receiving it, but you can also use an amulet or a piece of jewelry. Both of you should have the same object or at least something similar. Also, each of you should charge it with your sexual energy. This can be done simply by consecrating it with your sexual fluids and the energy released during orgasm. Use your blood as well if you wish. Female practitioners are welcome to use their menstrual blood mixed with their sexual fluids. When this is done, give your consecrated object to your partner, and he/she should do the same. You can then hold the object in your hand or wear it on you while working with any technique of astral sex. You can also sleep with it to induce erotic dreams with your partner. Each time you orgasm, direct this energy into the object to empower the gateway. This is a simple but effective method to keep an astral connection between the two of you both during your magical work and in your day-to-day life. In your magical work, you can also use other things as points of connection. This can be a mirror that was received from your partner and serves as a point of entrance to their personal temple. You can also design a special sigil that you can use to connect with your partner by meditating on it to open the astral/dream gateway while your partner is doing the same simultaneously. There are many possibilities here and you are welcome to explore your own ideas for gateways and points of connection.

★ Creating an astral playroom

This method involves creating a thought-form that will serve as your temple or playroom on the astral plane. This is not always necessary, and you can simply have astral sex with your partner in your house or in theirs or you can pick any existing location that you both know and can go to in your dreams or during your astral travels. Having your own astral construct, however, makes the whole experience more exciting, powerful, and ensures privacy and protection from unwanted travelers and astral parasites. This is something both of you have to work on together. Prepare an image of your ideal playroom. It can be a nice bedroom, a sinister temple, a dungeon in an old castle or a modern sex room like something you would see in *Fifty Shades of Grey*, for instance. You can describe it or draw it, and when the design is ready, both you and

your partner should work on creating it on the astral plane. Each time you perform an astral sex working, no matter the technique, visualize yourself and your partner in your playroom. Take a moment to focus on each single detail, then visualize the whole of it and have fun using whatever it contains in your sexual adventures. To feel safe, you can put up astral shields and protections that will drive away unwanted spirits. Each time you enter the room, its astral substance will be denser and more concrete, and each time your experience in it will be more powerful. It is also an excellent starting point for your lucid dreams and dream magic. You and your partner can use it for astral sex or you can also perform your astral rituals there, invite their demon lovers or other participants, etc. Again, the ways you can use it are limited only by your imagination.

★ Dream sex

Dream sex techniques can be simple, involving autosuggestion and visualization, or more advanced, from incubation of lucid dreams to designing complex dream scenarios. The easiest way to experience an erotic dream with your partner is to tell yourself before sleep that you will meet your lover, become conscious that you are dreaming, and you two will have amazing and fulfilling sex together. This is a basic technique of lucid dreaming, and it will work for sex dreams as well as for any other dream experience. Once you learn how to lucid dream, you can take your work on the next level and use your dreams to meet anyone you want, visit any place you want, and do whatever you want. If your partner is skillful in lucid dreaming as well, you can enjoy these dream adventures together and they do not have to be focused only on sex. The world of dreams is an amazing playground for those who know how to use it. Here we are interested in sexual liaisons, though, so let us see how you can use the dream environment to explore your sexuality and share this experience with someone else.

Do you want to try new sex positions that seem difficult, uncomfortable, or impossible to accomplish for another reason in your waking reality? You can do it in a dream and it will feel just as real. You are then not limited to your physical body, so whatever prevents you from doing certain things in your daily life, be it fear, disease, lack of stamina or psychological barriers, is no longer an issue when you are dreaming. For this

you have to be an experienced lucid dreamer, but believe me it is worth it. Moreover, you can this way improve your sexual skills and flexibility to be able to perform the same things much better in your waking life. Sounds unbelievable? Not at all. Research done by a sports psychologist, Paul Tholey, described e.g. in *Exploring the World of Lucid Dreaming* by S. LaBerge and H. Rheingold, proves that lucid dreamers can successfully use their dreams to work on their physical skills. In his opinion, "By changing the personality structure, lucid dreaming can lead to improved performance and a higher level of creativity in sport." This can just as well be applied to sex, and the same methods that can help you develop your sensory motor skills can also help you become a better lover. If you know how to share dreams with your partner, you two can have a lot of fun with this.

You do not have a partner, or you do have one, but still want to lead a life of romance and adventure with multiple partners? This is possible in your lucid dreams, and it can hardly be called cheating, although you may want to discuss it with your partner first, especially if you talk in your sleep. For single practitioners, lucid dreaming is an excellent platform to practice their skills of seduction, improve their sexual attraction or simply train their self-confidence if you are too shy or feel insecure in contacts with other people. Partners who do their magical work together and are able to share lucid dreams can expand their sexual adventures by inviting another person to join them or even engage in wild orgies. Of course, this also depends on your fantasies. Just remember that it can be as real as a waking experience and you can do whatever you want.

Would you like to have sex in a place that is normally inaccessible or dangerous? Again, dreams can help you accomplish that. Maybe you would like to make love to your partner in a public place surrounded by crowds of people? Or your fantasy is to have hot steamy sex in a dusty graveyard crypt among corpses? Or perhaps you would like to take your partner on the altar of a famous church? The only limit to how and where you can do it is your imagination. Such dreams are easier to induce if you actually know the place in your daily life and can use the actual image to build the vision in your dream environment, but exploring locations from photos or movies works just as fine. All depends on your visual skills and your ability to lucid dream.

It is also worth noting that lucid dreams can be used to work with spirits and deities through sex magic. You can do it alone, by evoking a chosen entity into your dreams and absorb its gnosis through sexual connection, or you can work with your partner. In the second case, both of you can invoke spirits or gods, merge your consciousness with theirs, and interact with one another through divine (or demonic) sex. This kind of connection can also be experienced on the physical plane, though, and in the next chapter we will discuss how to have sex with gods and spirits in your physical temple.

Incubus/Succubus Working

I call this practice an "incubus/succubus working" because its purpose is to have an astral sex experience with a sleeping person. It is not an evocation of a demon lover, though. In this working you yourself will become an "incubus" or "succubus," transforming yourself into an astral lover to have an intercourse with another person. This can be your partner or someone who wants to experiment this way with you. It is important that this person knows what will happen and participates in it voluntarily otherwise it may turn into astral vampirism, which is a different form of astral interaction. Your partner can participate in an active way or they can be passive and you can connect with them while they are sleeping. This is up to the two of you. They can know when the working is going to be performed and prepare for it or participate without their awareness of when and how it will happen, but they have to be open to the experience and willing to share it with you.

There is no spirit involved in this working, although you can also experiment by invoking an incubus/succubus prior to this ritual and use its energies to travel through the astral/dream environment to your lover. If you choose to do so, it should be a spirit that you already know and have worked with before, an entity that you feel safe and familiar with, like Lilitu or Lilu from one of the previous chapters. It is not necessary, though, and you can simply perform this working as it is described here.

The procedure itself starts like a summoning of a demon lover. Prepare your temple room, or simply your bedroom, and create an atmosphere by lighting some candles and burning some nice incense, such as

rose, musk, or another fragrance that you have found useful in working with demon lovers so far. In other words, put yourself into a trance of relaxation and anticipation of what is about to happen. Then lie down on your bed, stay relaxed, and clear your mind. Let yourself enter a meditative state—you can use your favorite relaxation technique for it—and at the same time focus on energy rising in your body, flowing through it in waves of electricity and pleasant warmth. At this point, start caressing and arousing yourself, slowly taking yourself to the point of orgasm but not actually getting there. When you feel close to climax, stop arousing yourself and begin to build your astral/dream body. You will use your sexual energy as a vehicle for astral or dream travel.

If you know how to astral project, use your favorite method to enter the astral plane now. Otherwise, simply visualize your astral/dream body hovering above you, lying next to you, or standing by the bed—it should feel natural. Then envision a silver cord going from your physical body (forehead or navel) to the navel of your astral double (or the back of your astral body). This technique is based on a conviction that the astral body is connected to the physical by a mystical silver cord that acts as a means of communication between these two bodies. When you visualize this connection, project your consciousness to your astral double, i.e. visualize yourself in your astral body. Do not worry if this is not a full projection or out of body experience—it does not have to be. All you need to do is convince your mind that you are in your astral form and can move freely between planes and dimensions. If you find lucid dreaming a better method for this, feel free to enter the dream environment now.

Once you are out of body or within a lucid dream, fly to your lover by focusing your intent on seeing them in their temple or bedroom. If the person is participating in an active way, they can at this time do a normal succubus/incubus working, but instead of inviting a spirit, they should focus on you and your energy. If they are passive, they should simply relax and open themselves for the experience. Skillful lucid dreamers can go to sleep at this time and meet you in their dream environment by triggering a shared dream. There are many possibilities of how this connection can be done in a practical way. Whatever method you choose, visualize your partner's body lying beneath you while you

are hovering above it. At the same time focus on your navel area and envision another silver cord, or an extension of the one connecting you with your physical body, and see how it connects with the body of your lover. This connection is through the navel as well, forming a link between your sexual chakras. When this is done, begin to send sexual thoughts and visions through the silver cord. Imagine sex between the two of you and be as creative as you wish. As a result, you may experience sexual bliss that is not limited to any body parts, but it may also happen that you will have physical orgasm and at the same time you will be pulled back to your physical body or you may wake up in the middle of orgasm if you have been lucid dreaming until that point. Your partner can experience the same, or if they are passive and sleeping, they may simply have an erotic dream with you.

If, however, the connection is sustained, enjoy the experience and when you are ready to go back, disconnect from your lover's body and visualize yourself back in your bedroom or temple. It may also happen that you will still be horny and aroused when you are back, which is not uncommon at the beginning of your astral sex experiments. You can then choose to discharge this energy through physical orgasm or try to fall asleep at this state using your arousal as a vehicle for your lucid dreams. ★



CHAPTER FIVE



The Feast of Flesh

IN this chapter, we will discuss the physical aspects of sex with spirits and deities, working with the body as a temple for rites of communion. Rituals provided here are meant for couples, but they can be adjusted and used by solitary practitioners as well. They involve practices of invoking rather than evoking spirit lovers, with one or both partners acting as a vessel for the invoked consciousness. This is a form of possession, and here we will take a look at methods of work and advantages of using such forms of sex magic.

Sexual Alchemy

The term “alchemy” can be understood in several ways. The common meaning refers to the medieval science and philosophy aiming to achieve the transmutation of the base metals into gold. The mystical “philosopher’s stone” was believed to do much more, though. It was a universal cure for all diseases and could prolong a person’s life or even endow the owner with immortality. In general sense, the meaning of alchemy was to take one substance, be it an element, the body, or the spirit and transform it into something better. Today the word “alchemy” is also used in reference to a process involving some kind of transmutation. We often speak of “spiritual alchemy,” meaning the development and progress of our spiritual life or psychic skills. In a similar way we can define sexual alchemy, and the reference to sexuality usually means that the transmutation is either achieved through practices involving sex or the change

occurs within our sexual life. In this case, both explanations are true and both are connected with each other.

As an example of what it means in practice, we will discuss here the gnosis of Lilith and Samael. We have already explained Lilith's origins and the role of sexuality in her mythology. In this gnosis, the term "alchemy" refers to physical sex as a means of transgression and transcendence as well as to the mystical connection between sexuality and spirituality. Like the Kundalini force that awakens consciousness from the slumber of ignorance, Lilith awakens the soul from illusions of the flesh. She transforms the spiritual body of the initiate into a god-like form that can ascend through worlds and dimensions in ecstasy of spiritual freedom. She and Samael can be compared to two snakes that constitute the Kundalini concept in the Tantric lore: Ida and Pingala, the lunar and the solar forces which flow through the left and the right side of the body, uniting in the third eye, the spiritual center of man, where the Kundalini serpent spreads the wings and becomes a dragon—the emblem of the force containing all elements and all principles within. In a similar way, Lilith and Samael are thought to be two parts of the same cosmic force, the female and the male aspect of the same primordial current, the lunar and the solar principle existing in the universe. They are the fire that ascends through the spinal column, rising from the sexual center at the base of the spine, awakened by rites of ecstasy.

Their sexual gnosis is the ecstasy of dissolution, liquid pleasure in which the spirit rises above the physical body and is dissolved in the Void, transformed into a higher form through works of erotic alchemy. They absorb and consume the initiate in the rapture of cruelty and desire, on the borderline of pain and delight. Pleasure is detached from bodily zones and transformed into spiritual experience. Normal patterns of thinking are suspended and mundane perception is dissolved, left behind by the spirit ascending to divinity. The ego is crushed and the practitioner ceases to be a separate being when one's consciousness merges with their immortal essence. They rise from within as the inner fire which consumes the flesh and awakens the spirit. This is a rewarding, but also an extremely demanding process. The mystery of the Kundalini awakening is that the transmutation brings freedom to the initiate and slavery to the ignorant. The ascent of the force dissolves consciousness

in initiatory "death," which may lead to madness and death in a literal sense if the practitioner lacks the discipline of concentration and persistence in the work.

This is also how possession works, but here we have to explain what is meant by the "death" of the ego to avoid the common misunderstanding regarding this issue. When we speak about dissolution of the ego, we do not mean its total annihilation and giving up our individuality. Instead, we are referring to the ability to deconstruct the ego at a particular moment of the ritual so that in the next part of the operation it can be reshaped, empowered, and recreated in a stronger and better form under the influence of the invoked force. This is the way of the Left Hand Path and this is how Draconian magic works in a practical way: we develop our god-like consciousness either by absorbing the consciousness of other god-forms or by awakening these forms of consciousness within ourselves. This, however, is not possible without being able to let go of the ego at a particular moment. Therefore, in rites of invocation we deliberately allow for dissolution of the ego, our conscious identity, mundane personality, etc., by opening ourselves to "possession" in which our consciousness is overridden by the consciousness of the invoked god-form. This state of ego-suspension or dissolution can be achieved through methods that produce the sensation of exhaustion and crisis, putting the body to sleep and keeping the mind awake and alert, as well as techniques aiming at arousal, intense pleasure, and increased body awareness—like the gnosis of Lilith and Samael.

In rites of Lilith and Samael, sexual alchemy rests on transmutation of the physical into spiritual. It fails when the person cannot transcend beyond the experience of flesh, when erotic ecstasy remains focused in sexual organs instead of being sublimated into spiritual exaltation. In other words, when the main focus of the whole work remains in the three lower chakras and fails to be pushed into the higher power zones through the heart center. It may also have a regressive character if the person gets stuck in carnal lust, seeking sensual pleasure for itself. Lilith and Samael will guide you through all possible tests and challenges to help you explore and unleash your sexual powers. They will arouse a consuming anguish for spiritual communion which cannot be satisfied by a carnal experience alone. It is a constant state of tension, everlasting hunger,

that will keep you alert and awake, unable to sleep and rest, but at the same time your consciousness will be empowered by their timeless force which will keep flowing into your life and your reality, transforming your perception of the world. It is easy to mistake this state for physical lust and concentrate the passion on your partner or another object of desire. In fact, however, it is a longing for a union with your higher consciousness, the anima or the animus, the desire of wholeness, the lust for divinity within. If you start searching for the "goddess" or "god" in human lovers, you will end up consuming them one after another in an everlasting disappointment as no individual person is able to provide the Absolute. The fleeting pleasure of seduction and temporary satisfaction is a trap which will only make the hunger grow and eventually you will be consumed by a desire that can never be satisfied unless you realize the true purpose of sexual initiation.

In rites of sexual alchemy there are many other traps in which we can lose ourselves if we lack the focus on our spiritual path. These are the tests of Lilith and Samael through which they challenge the practitioner to prove worthy of their guidance. In rites of invocation, when Lilith is invited into the living vessel of a priestess in order to guide the male initiate through sexual gnosis, it is natural to identify the desire for the goddess with the lust for the human lover. This is wrong because instead of seeking the spiritual communion, the practitioner may become focused on the priestess herself and treat her as a fetish. He may mistake the love for the goddess with the love for the human partner, which may cause tension and a sort of sexual vampirism that is exercised by one person or the other, often unconsciously. The same trap awaits a female practitioner who works in the same way with Samael. Misunderstanding of sexual gnosis and the intercourse that occurs within the ritual space often leads to obsessions and possessive attitudes focused on the human lover, which can destroy relationships and may also result in the failure of Lilith and Samael's ordeals.

Their gnosis is the passion that rushes through the blood when they awaken the lust and desire, and they also welcome blood as an offering. Their mesmerizing gaze hypnotizes and weakens all resistance. They move in serpentine rhythm with shadows dancing around, candle flames

flickering, and tongues of fire rising from within, intoxicating the practitioner with a lucid trance. They are beautiful, bewitching, seductive, and it is not possible to resist their temptation. Once they hold the practitioner in their serpent coils, they rip the flesh and release the spirit through the ecstasy of pain and pleasure so that it can rise above the physical body, liberating the mind from illusion that carnal experience is all that can be gained from the coitus. Their communion is the orgasm of the spirit, and this is what they can teach you through rites of sex magic and possession.

Divine Sex

The belief that it is possible to have sex with divine beings was widespread across the ancient world. In many mythologies, gods and goddesses occasionally descended from their celestial abode to choose lovers among mortals and often had children with their human partners or even married them. Such myths can be found especially in ancient Egyptian, Indian, Greek, Roman, and Middle Eastern traditions. There are many tales of goddesses having affairs with mortal men, like Aphrodite, for instance, and many gods having interest in mortal women, which is shown in stories of both seduction and rape. Zeus was especially famous for his fondness of women, and in myths we will find dozens of mortal lovers with whom he conceived semi-divine children. This belief was not just a myth, though. In many cultures, "marriages" with gods were a popular practice and young women were encouraged to offer their virginity to divine beings. For example, in cults of the Greek god Priapus, statues of the god were endowed with an oversized phallus, and sometimes a girl who was to offer her virginity would actually sit on the statue and have sex with the god this way. Such accounts are found e.g. in the writings of St Augustine and other contemporary scholars. Other times the phallus would not be attached to the statue, but it would merely be a phallic object used to break the hymen by a priest or family member. The remnant of these practices in the European lore were legends of witches having sex with the Devil at the Sabbath, and it is sometimes believed that the cold and iron hard member of the demon lover was actually a metaphor for an artificial phallus used for sex in rites of witchcraft.

In modern magic, sex with gods is possible as well. It can be experienced in a similar way as an intercourse with a demon lover or it can be performed by a couple. If you work with a partner, one of you can assume the chosen god-form to have sex with the other or you can both invoke your chosen god-forms and have "divine" sex in a trance of possession. This is an interesting and often an extremely powerful experience which I personally recommend to all practitioners of sex magic. For this you have to know how to invoke divine beings and how to assume a chosen god-form. If you are not familiar with techniques of invocation, you will find detailed explanations and sample practices in my *Draconian Ritual Book*. Here I will provide an example of a simple technique for assuming a god-form for the purpose of the workings provided further in this chapter.

Deities are invoked to awaken psychic powers and divine nature within the practitioner, reveal knowledge, or embody certain qualities. For instance, if you are not very assertive and need to face a situation that requires you to act with self-confidence, you can invoke a god-form representing power and authority. In a similar way, you can invoke a god-form representing the power of seduction to make yourself more sexually attractive, both in your own eyes and in the eyes of others. Since we are dealing here with sex magic, you can assume a god-form associated with sexual powers to either become a better lover or simply celebrate a connection with the deity by having amazing and powerful sex. In ancient times, such practices were known as *hieros gamos* (sacred marriage) and involved sex between two human partners impersonating the deities, like Dumuzid and Inanna, for instance. The act of "sacred marriage" was believed to celebrate sex and fertility and bless the crops and fruits of the earth. In its mystical sense, however, it also helps to transcend the lower passions and use them for the sake of spiritual ascent. In other words, the gods can teach you how to use sex to sublimate your lower instincts into higher awareness and god-like consciousness. There are also other ways to take advantage of this kind of sexual connection in a practical way, and we will speak about them while presenting the rituals of Lilith and Samael.

To assume a god-form, be it for the sake of sexual intercourse or any other magical practice, you have to fully identify yourself with a chosen

god or goddess. This way you establish an astral connection with them, opening gateways of your inner mind for their influence. This practice is based on a conviction that we already are divine beings and the gods are archetypes that can be accessed and unlocked by working with our subconscious mind. Some practitioners, however, see invocation as a form of possession in which your consciousness is overridden by an external force but you retain control of the experience, or at least you should be able to do so. If you are unsure about your abilities or afraid to experiment on your own, simply do such practices with a partner. In fact, regardless of how you approach the art of invocation, the only thing you need is an active imagination and decent visual skills.

To perform such a practice, first you have to choose a god-form you want to invoke. In this chapter, we will work with Lilith and Samael, so I will explain this technique on their example. Before you begin the ritual, familiarize yourself with the characteristics of the deities. Lilith, for instance, often comes as a beautiful woman with red hair, naked or wearing a silky red dress. However, she has a lot of masks, and she can as well be a terrifying wraith with bat's wings, snakes writhing on her head, and hairy body. Choose a description of her appearance and qualities that suit the purpose of your ritual in the best way. Samael can be a handsome man, but he can also be envisioned as a classical devil or a lion-serpent. Whatever description you choose to use in your work, learn it well so that you are able to fully identify yourself with this appearance and qualities. When you are ready to invoke your chosen god-form, enter a magical trance and imagine yourself as the god or goddess as vividly as possible. Visualize the same outfit, appearance, and attributes. Feel like the chosen-god form, i.e. seductive, powerful, confident, passionate, and so on. See the world around you with the eyes of the deity, feel, touch, smell, and taste it as this deity would. Act like the god or goddess and make this visualization as powerful and convincing as possible. When you feel ready, proceed to whatever magic you choose to perform in this form. When you are finished with your ritual, imagine yourself back in your human form. You can also visualize that the deity separates from you and leaves your ritual space, and as you feel this presence leaving, thank the god or goddess for their assistance and close the working with a few personal words.

Lilith & Samael

While Lilith is the legendary seductress who lures men and leads them astray, Samael performs a similar role in seduction of women and corrupts them with tainted lust and desire for the pleasures of the flesh. Because of this role, Lilith is called the Mother of Harlots and she presides over sensual love and carnal desire. Sometimes identified with Ishtar, she is the goddess of prostitutes who served in the temples of ancient Babylonia. In folk tales, however, she is called the Whore and the Queen of Harlots as she scorns the bonds of marriage and steals husbands from their wives by arousing their desire and seducing them only to prove that marital vows are false and meaningless. Once they succumb to her temptation, she abandons them with even greater contempt. She also despises the denial of flesh through vows of chastity and she haunts ascetics and those who have sworn to live in celibacy. For this reason, she is feared and viewed as demonic, the Mother of Fornication and the Bride of the Devil. In a similar way, Samael leads young girls and married women astray, sneaking into their bed chambers when they sleep and carrying their spirits to a dreaming Sabbath, where he tempts them with all sorts of debauchery.

However, Lilith exists in the realm of the sacred, the cosmic, and the spiritual, and such is also the nature of her sexual alchemy. Sex magic fails when this spiritual element is absent in the intercourse, when lovers seek pleasure for itself, when they are too focused on their own enjoyment, cannot let go, and refuse to open up for each other and let their minds dissolve through the ecstasy of union. If you fail to reach contact with the intimate, spiritual substance of your sexual partner, you will not experience the union with divinity, either. Lilith's sexual gnosis is the mystery of erotic intoxication which removes the boundary between the body and the spirit and expands consciousness beyond the threshold of carnal perception. This is the mysticism of the flesh, which empowers, purifies and enlightens. This is the sacred merging of two bodies into one: one need, one spiritual quest, one life, and one soul within the other, endless and timeless, transgressing all boundaries and all limitations.

The failure in Lilith and Samael's ordeals may result in obsession, a desperate search for carnal pleasure, in which the person cannot satisfy one's desire no matter how often they have sex or what means are involved. What remains is an insatiable longing for something that has been irrevocably lost. Those who have experienced Lilith's sacred ecstasy and turned back on her gift of gnosis are incapable of profane satisfaction. There is no turning back. Life becomes empty and loses every attraction. They are haunted by obsessions, possessiveness, jealousy and desire that cannot be sated, which eventually drives them to madness, abuse, prostitution, murder, sexual dysfunction or even suicide. I have seen this far too many times while working with other practitioners, and I always say that it is never too often to stress the importance of approaching Lilith and her sexual magic in a mature and responsible way.

In the consciousness of a female initiate Lilith encourages individuality and affirmation of self-worth. She is extremely proud herself, and although she comes willingly and enjoys the company of both men and women, she is not easily pleased. She will not enter the vessel she dislikes, and in rites of sexual magic her priests and priestesses have to be chosen carefully as she will rather prompt you to seek her gnosis through deviated practices of asceticism than through the intercourse with an unworthy partner. She also enters the consciousness of men and women in a different way. While male practitioners tend to see her as a separate being—a goddess who comes to talk to them, make love to them, or take them on a spiritual journey in her company—female practitioners experience her mystical communion from within. Their consciousness merges with the essence of the goddess and she takes over their senses, their thoughts, and their emotions. A woman who invokes Lilith and is allowed to see through her eyes enjoys being independent, aware of her sexuality, focused on her goals and needs, proud of her self-worth, and liberated from the slavery of physical passions, possessive relationships, or other forms of sexual bondage. This is the understanding of womanhood on a deep, personal, and spiritual level. In the previous centuries, such attitudes were against the rules of patriarchal world order, therefore Lilith was viewed as dangerous, antinomian and demonic. She also approaches men and women in a different way. While from men she demands submission and worship, women are treated as living vessels for

her power, pride and knowledge. To men she appears as a seductive lover or a fearsome mother. To women she comes as a playful sister, softly guiding them through the mysteries contained within her divine essence, transforming their quest for gnosis into spiritual adventure, rather than into a path of devotion. All this can be applied to Samael as well.

When Lilith approaches a woman, it is usually a voluntary possession. She rarely gets hold of a female practitioner if she is not invited. In rites of sexual magic, the priestess has to offer her body as a living vessel for the energy of the goddess. This provides a medium through which Lilith can communicate with the male initiate and permits her to feel sexual pleasure with the intensity of human senses during the act of ritual lovemaking. It is equally possible to invoke Samael through a similar rite into the body of a man. Lilith, however, will not accept every woman as her host. She likes her priestesses to be young and beautiful, strong and spiritually advanced, preferably experienced in works of magic in order to provide a perfect medium for her divine essence. She is equally demanding when it comes to her visual representations such as paintings, statues and drawings, and she will not manifest through a vessel that is not perfect enough to reflect her beauty.

In the workings of this chapter, I will explain how to invoke Lilith through rites of sex magic and a similar ritual will be provided for those who wish to call Samael. The third working involves the possession of both partners by invoking Lilith and Samael together, in which both participants will act as their earthly vessels of manifestation.

Ritual of Lilith

Prepare your temple in the way you feel is suitable for this work, i.e. use candles, music, incense, and other additions to enhance the mood and the atmosphere in your ritual space. On the altar place statues, images, sigils, and other representations of Lilith. The candles should be red and black. If you choose to use incense, the recommended choice is rose, sandalwood, tarragon or patchouli, but you can also make your own personalized blends to represent Lilith and her sexual current. You will also need a chalice to hold the sacrament, preferably red wine or another red

drink of red color and rich taste, like pomegranate juice, for example. Finally, you will need some red paint or ink and a tool to draw blood: a dagger, knife or sword. A simple razor or lancet will do as well.

This ritual is meant for a couple. Lilith is here invoked into the body of the priestess who acts as the vessel of manifestation for the goddess' consciousness. There can be several variations of this method. In one of them, the priestess is the active side of the ritual, invoking the goddess and having full control over the whole working. In another, the priestess is passive and serves as the host through which Lilith speaks and acts, while the priest is the dominant side and summons the goddess into the body of his partner. The third method includes active participation of both priest and priestess, and this is also the method presented in this ritual. You are welcome to experiment with all three approaches, though, and see which of them turns out to be the most natural and powerful way for you to commune with the goddess.

When you are ready to begin the ritual, you and your partner should enter the temple, light the candles, burn the incense, and focus for a moment on the atmosphere. Then begin to caress each other, remove the clothes, and concentrate on arousal and anticipation rising within both of you. At this point, simply focus on being in the moment and let your imagination run free until you both are totally aroused. When this happens, the priest should write the name of Lilith on the body of the priestess:

לילית

For this purpose, he should mix some red paint or ink with a few drops of his blood. The name can be painted on the forehead, the heart, or on the inner side of the priestess' thighs—feel free to experiment with various body parts to find out what works best for you. While he is doing this, and during the whole invocation, the priestess should chant the following mantra, focusing all her attention on becoming one with the goddess:

Layil, Liliyyot, Ama Lilith, Laylah

At the same time, she should focus on her body being charged with the energy entering her through the painted name that serves here as a

sigil, providing the gateway for the current of the goddess. This practice can be empowered by visualizing the assumption of the god-form in the way described earlier in this chapter. When the merging with the goddess is complete, the priestess should stop chanting and let the goddess speak through her mouth.

At this time, the priest recites the following invocation to call the goddess into the body of the priestess. These words can be personalized, and he can simply say something spontaneous and from the heart while invoking the goddess to merge with his partner.

*Lilith! Mother of Fornication! Queen of Harlots! Scarlet Whore!
I call you into this temple of flesh, in this sacred and unholy rite!
Hear my calling and come to me!
I praise your name, more beautiful than sunrise and surpassing the
wonder of sunset!
Come forth from the caves of the Red Sea and bless me
with your love!
Queen of the Night, whose face is bright on the right side and black
on the left, enter this body and commune with me!
I call you, Ancient One!
I summon you, Goddess of the Blood Red Moon!
I hail you, beautiful queen!
Maiden and Harlot!
Mistress of Passion, whose thighs are like pillars of alabaster and
whose womb is the lair of the serpent,
Let me drink the wine from your mouth and make me drunk upon
your kisses!
Reveal yourself to me through this body that we offer as the altar for
your pleasure!
I call you by the Blood of the Dragon
And in the name of the Dragon,
Ho Ophis Ho Archaïos,
Ho Drakon Ho Megas!*

After the priest speaks the words of invocation, begin the intercourse. This should go as you wish, with the priestess being the dominant side manifesting the consciousness of the goddess. She is acting as

the vessel and oracle for Lilith, and, therefore, she may have some messages or gnosis to pass to the priest depending on the purpose of the ritual. You can also prepare a sigil before the ritual, which will be charged during the intercourse and blessed by the goddess manifesting through her earthly vessel. You can use this ritual to consecrate ritual tools and talismans as well or even create a magical "child" (servitor). If you wish to do that, focus on your intent while slowly taking each other to the point of orgasm, or if you have a sigil, focus on it instead, being aware that your subconscious mind already knows the intent. Push your intent to manifestation when you climax or simply enjoy the presence of the goddess and connection with her if you perform this ritual as an act of devotion. You may wish to use your sexual fluids to anoint her sigil, statue or other ritual tools employed in the working.

Finally, drink the sacrament from the chalice, thank the goddess for her presence, and slowly return to your mundane consciousness. This presence may still continue within the mind of the priestess after the ritual and in the following days, so pay attention to various forms of this manifestation.

This working can also be performed without the intercourse, with only the priest stimulating the priestess while she channels and manifests the consciousness of Lilith. For this you can use eroto-comatose trances or prolonged stimulation, with the full focus on the pleasure of the priestess. This can include e.g. oral sex, the use of sex toys and other stimulants, or anything else that you think may help. In a trance of eroto-comatose lucidity, the priestess is held in a sexually altered state of mind, between sleeping and waking, which is an area where all divination and prophecy manifest. This way she can act as a medium for the goddess, charge a sigil to manifest an intent or gaze into a scrying vessel and this way commune with the goddess and other spirits. This kind of trance can be successfully used for the purpose of evocation as well. The same function can be performed by the priest, but we will speak about it while discussing a similar working with Samael.

Ritual of Samael

This ritual is designed according to the same pattern as the ritual of Lilith, except that here the main role is performed by the priest who invokes Samael and acts as his earthly vessel. The procedure is the same, though, and you are welcome to perform it as it is or adjust it to your needs.

Again, prepare your temple and any tools that can enhance the mood and create a special atmosphere in the ritual space. On the altar place statues, pictures, sigils and other representations of Samael. The candles should be red, black, and gold. If you use incense, the recommended choice is musk or Dragon's Blood. Like in the ritual of Lilith, you should also prepare the chalice to hold the sacrament, but this time it can be white wine, absinth or another drink of strong taste. Red paint and a tool to draw blood will be needed as well.

When all is prepared, enter the temple with your partner, light the candles, burn the incense, and begin to caress each other, focusing on arousal and anticipation rising within both of you. Do not think of the purpose of the ritual at this point yet, and simply be passionate to each other until you both are totally aroused. Then the priestess should mix a few drops of her blood with red paint and write the name of Samael on the body of the priest:

סמאל

Again, you can experiment with various body parts here. The recommended places are the forehead, the heart, or the lower belly: at the place of the navel chakra. At the same time the priest should focus on assuming the god-form of Samael and becoming one with the Prince of Darkness. This focus should be on the part where the name is painted, providing the gateway for the current of the god and then spreading like fire throughout the whole body. Also at this time, and during the whole invocation, the priest should chant the following mantra until the merging with Samael is complete:

Samael, Shemal, Saklas, Chavayoth

The priestess at this time recites the following invocation:

*Samael! Ancient Serpent! Father of Demons! Prince of Darkness!
I call you into this temple of flesh, in this sacred and unholy rite!
Hear my calling and come to me!*

*I praise your name which carries the mystery of the night!
Come forth from the Shells of Sitra Ahra and bless me with
your passion!*

*Creator and Destroyer, whose face is bright on the right side and
black on the left, enter this body and commune with me!*

I call you, Ancient One!

I summon you, Father of Sin!

I hail you, Lion-Faced Serpent!

Spirit of Fire and Shadow!

*Lord of Pain and Ecstasy, whose tongue is forked and whose member
is as hard as iron,*

*Let me drink your seed, which is the divine nectar and the poison of
the gods!*

*Reveal yourself to me through this body that we offer as the altar for
your pleasure!*

I call you by the Blood of the Dragon

And in the name of the Dragon,

Ho Ophis Ho Archaïos,

Ho Drakon Ho Megas!

When the invocation is finished and the merging with the god is complete, begin the intercourse. Again, this can go as you wish, but this time the priest is the dominant side, manifesting Samael's consciousness and acting as the vessel and oracle for the Prince of Darkness. This can include oral sex only, if you wish, or you can use the practice of eroto-comatose lucidity. If you choose to proceed with the intercourse, both of you should focus now on the purpose of the ritual, be it divination, manifesting an intent, charging a sigil, creating a magical "child," or acquiring knowledge about the god. Of course, this can also be an act of devotion in itself, performed to deepen your connection with the Prince of Darkness. If you use the eroto-comatose trance, the priest should focus on channeling the consciousness of the god while the priestess should concentrate on stimulating her partner until the goal of the ritual is reached.

You can then use your sexual fluids to anoint the sigil or statue of Samael, empower the sacrament, or they can simply be consumed—this is up to you. We will discuss other ideas of how to use magically charged sexual fluids in another chapter of this book. Finally, drink the sacrament from the chalice, thank the god for his presence, and return to your mundane consciousness. Pay attention to how this presence empowers the effects of the ritual and look around for signs of it manifesting in your daily life in the following days.

Ritual of Tanin'iver

In this ritual both participants are equally active, one invoking Lilith and the other summoning Samael. Together, Lilith and Samael are believed to form the body of Tanin'iver, or Leviathan, the mystical dragon of Sitra Ahra. This belief is derived from a Qabalistic legend told in the *Treatise of the Left Emanation*. According to the legend, Lilith and Samael were created together as one being and are forever joined in a continuous sexual act, receiving emanations from each other through an intermediary. This intermediary is Tanin'iver, portrayed in the story as a serpent or dragon and corresponding to Leviathan—the Serpent of Chaos. From a practical perspective, the conjoined energies of Lilith, Samael, and Tanin'iver form a gateway to Sitra Ahra, the Other Side, through which you can travel to the realms of the Qliphoth or evoke the forces of the Dark Tree into your ritual space. Therefore, the following working can be used in a similar way as the previous invocations, but it also provides a lot more possibilities especially for practitioners working with the Tree of Qliphoth.

Lilith and Samael are invoked here as a sexual couple, two beings conjoined in one. I will describe how to perform it with a ritual partner, but it can as well be done as a solitary practice by assuming both god-forms at the same time.

Begin this working in the same way as before: prepare your temple, light the candles, burn the incense, and focus on arousing each other in whatever way you wish. The sacrament is not necessary in this practice because the merging of energies will be experienced sexually, but you can use it if you wish. You can even have two chalices—one with the

“blood” of Lilith, the other representing the “seed” of Samael and then drink from both or mix them together.

When you both are aroused and ready to proceed with the invocations, each of you should write the name of the god-form on the body of your partner: the priestess writes the name of Samael on the body of the priest, and the priest writes the name of Lilith on the body of the priestess. Then the invocations should follow as in the previous rituals, i.e. the priestess summons Samael into the body of the priest, and the priest calls forth Lilith into the body of the priestess. This, however, can have other variations as well. You can invoke Lilith first and then Samael or the other way around. Another option is to invoke both god-forms simultaneously. And there is also a different method to do it, i.e. instead of full invocations, you can simply focus on the mantras, both at the same time, until the merging with the god-forms is complete. Then begin the intercourse to exchange the energy and merge into one god-form: the serpent-dragon Tanin'iver. See and feel the energies of Lilith and Samael flowing through your bodies, the Serpent Force (Kundalini) rising through your chakras, and visualize that together you become one—one body, one mind, and one soul. Visualize a serpent coiling around both of you or imagine yourselves surrounded by a circle of fire while outside the circle is darkness and Void. Enjoy this transformation and let the experience flow freely. Observe the temple and pay attention to phenomena manifesting in the ritual space or close your eyes and let them manifest and speak to you through your inner mind. You may wish to write down all thoughts and insights that you have during the working and after, and meditate on them, as these can be messages from Lilith and Samael. Finally, drink the sacrament, now charged with the energies of both god-forms, thank them for their presence, and close the ritual with a few personal words.

You can also use this practice as a preliminary exercise to open the gates of Sitra Ahra for the purpose of invoking or evoking the forces of the Qliphoth. If you are interested in that, you will find information on how to work with the Dark Tree in my books *Qliphothic Meditations* and *Qliphothic Invocations & Evocations*. This simple sex magic technique can successfully replace the Opening of Sitra Ahra and other rituals that lift the veil between the physical plane and the Other Side, and you can even

perform it with your partner within the Qliphothic circle that is available as a companion product to *Qliphothic Meditations*. ★



CHAPTER SIX



Unholy Sabbat

OF all accounts of sex with demons, the most vivid descriptions of sexual liaisons with the Devil and his minions are found in testimonies of witches who attended Sabbats. Under the cloak of the night, usually at midnight hour, witches were believed to fly to mountain peaks and other places of nocturnal gatherings to worship their dark master, dance, feast, and have orgiastic sex with demons and other participants of the ceremony. They danced widdershins around bonfires, recited Christian prayers backward, sacrificed children to the Devil and engaged in all kinds of perversion and debauchery. The concept of the Witches' Sabbat combined old legends of sorcery, ancient pagan cults, and blasphemous parodies of Christian rites. In modern times, this idea has been rejected by historians as a myth made up during the 14th and 15th centuries by priests, inquisitors and judges who participated in witch hunts and trials. The idea of orgiastic celebrations held at night by groups of people is not merely a medieval invention, though. Such celebrations were widespread in ancient times and connected with cults of nature based on sexuality as a foundation of life. The Roman Bacchanalia, the Greek Dionysia, and other similar traditions were known for their frenzied practices, licentious rites, and sexual initiations of all participants, male and female, young and old, peasants and nobles alike. Deities worshipped in these cults, such as Pan, Dionysus, Bacchus, etc., were all phallic gods, symbolic of virility and fertility, presented in a similar way as the medieval Lord of the Sabbat. Goddesses were depicted with large

breasts, and gods with a huge erected phallus—sometimes in sexual positions. Like medieval rites of witchcraft, these festivals included intoxication with alcohol and hallucinogenic herbs and potions, blood sacrifices, ecstatic dancing, violent sexual practices, and group orgies. It was the worship of primal, animal instincts in man, released during ecstatic and orgiastic ceremonies in order to transgress human nature and experience divinity. Therefore, whether or not we choose to believe that the Witches' Sabbats were real, we need to be aware that the idea itself is a part of the much older tradition and as such it can still be useful to the modern practitioner. In this chapter, we will take a look at the main components of the Sabbat, especially in regard to sexual practices, and see how they can be used in the modern context.

Nocturnal Gatherings

The word "Sabbat" is derived from Hebrew, where "Shabbath" means a "day of rest" and refers to the time of rest celebrated from Friday evening to Saturday nightfall, while in modern Christianity the word "Sabbath" refers to Sunday. There are also ideas that it is simply the Hebrew word for the seventh day, and there are various spellings of this term, of which "Sabbat" is the variation most often used in reference to rites of witchcraft. We will also use this spelling throughout this book.

According to medieval folklore, the Witches' Sabbat was usually celebrated in desolate places, such as peaks of mountains, hidden forest glades or in the wilderness. Depending on a tradition, there were special places for such celebrations. For instance, in the East Slavic folklore, which is a part of my country's history, Sabbats were held on "bald mountains," and while there is a particular place called Bald Mountain in the south of Poland, this name was also attributed to other mountains in various parts of the country. In Sweden, such a place was Blockula. In Germany, the witches' mountain was Brocken in the Harz Mountains, although Sabbats were also believed to be held in the Black Forest (Schwarzwald). If we do some research, we will find many similar places in the folklore of particular countries, especially in Europe. Another place associated with the Sabbat was the point of three crossing roads. Such places in European folklore were usually believed to be the meeting points of the world, where one could encounter spirits and sometimes

even deities. Hecate and her retinue were connected with the crossroads, for instance, as well as other goddesses. Some of them were believed to lead the assembly together with the Horned Lord of the Sabbat. These were such goddesses as Diana, Frau Holda, Dame Habounde, and others.

The ceremonies were believed to begin at midnight and last until dawn. The popular days for the Sabbat were the pagan festivals: Candlemas (February 2), Midsummer or Eve of St. John the Baptist (June 23), Lammas (August 1), Winter Solstice (December 21), Halloween (October 31), Walpurgis Night (May 1), but also days of Christian festivals such as Easter or Christmas. The ceremonies included a feast, dancing, and sexual orgies, and sometimes there was also a parody of the Christian mass involved, in which participants trampled the host, recited the liturgy backward, and committed other forms of blasphemy. It was, therefore, not only a worship of sexuality but also an assembly to honor the Devil and celebration of diabolical rites. Centuries later, the Witches' Sabbat was replaced by the infamous Black Mass, which is known in present times as a mockery of the Christian liturgy and the primary rite of modern Satanism.

If we look at stories and legends of these nocturnal gatherings, we can distinguish five main components of the Witches' Sabbat:

- ★ Journey to the place of assembly (usually a flight)
- ★ Homage to the Devil (a ceremony of worship including a mockery of Christian rites and prayers)
- ★ Feast or banquet
- ★ Festivities (dancing, singing, etc.)
- ★ Licentious orgy

To get to the place of the Sabbat, witches smeared themselves with "flying ointments," which made them transform into animal forms, or they rode on a forked stick or broom through the air. Sometimes they received from the Devil an animal on which they could ride, such as a goat, ram, or dog. Other times they were carried to the Sabbat by demons or even the Devil himself. There are many legends and stories in which

Lucifer himself carries witches to places of nocturnal gatherings. Usually, however, the Devil was already there, waiting for participants to pay homage to him in an act of worship, e.g. by kissing his anus or buttocks (*Osculum Infame*), ready to give them his "blessing," which ensured magical powers and ability to practice witchcraft. These "diabolic" rites included baptisms, marriages, initiations of neophytes, as well as other rites of passage. Then there was a banquet, which is described by medieval demonologists as an orgy of gluttony and lust, and following the feast came dances, which were frenzied practices of back-to-back movement, usually around a bonfire. Finally, the participants engaged in unbridled copulation with one another, be it woman or man, child or old person, human or spirit. The whole festival ended at dawn or with the crowing of a cock, after which everyone returned to their mundane reality.

Obviously, this sounds like a fairy tale and it seems very unlikely that such celebrations actually ever happened. But what if we look at the Sabbath as a metaphor for an astral experience? The crossroads and other mystical places where the ceremonies were held can be interpreted as spots existing on both the physical and the astral plane. In legends, they represent points of crossing or meeting places where man can interact with spirits and deities, typifying liminal states of mind. A liminal state of mind is a condition "in-between" — an altered state of consciousness in which we are able to perceive glimpses of other planes of existence and interact with their dwellers. Magical trances are examples of liminal states, as well as the condition between sleeping and waking, shortly before falling asleep and waking up. Out of body experiences belong to this category, too. Let us look at the Sabbath from this perspective then. In this sense, magical ointments and potions used by witches to fly to the Sabbath represent mind altering substances used to enable the ability to astral travel. From the folklore of witchcraft, we know that ointments were applied to sensitive parts of the body, such as genitals, which made them absorb fast and help the practitioner achieve the desired state of consciousness. The flight to the Sabbath, be it in an animal form, on a broom, or on the back of a demon, is then nothing else than astral travel or a journey within a lucid dream. Finally, the whole experience in this interpretation is simply an astral or dream adventure. This makes the

Sabbat more realistic as a magical practice and it can be as well performed and experienced by the modern magician.

In fact, the Sabbath occurs both on the physical plane and on the astral level. In the initial phase, it involves ecstatic trances and practices which put the body to sleep while the mind remains fully awake. The spirit separates from the body and ascends to the astral plane to join ecstatic flight with demons and other dreaming souls, and to experience the unholy communion with the Lord of the Sabbath or with the Queen of the Night, the Lady of the Sabbath, who is sometimes believed to lead the astral retinue of ghosts and phantoms together with the Devil himself. Transformation begins on the mundane level, by means of applying magical ointments and oils on the skin or by wearing masks and costumes representing the animal or creature whose shape and skills the practitioner wants to acquire. Then, by using trance-inducing techniques, such as intoxicants, hallucinogens, specific breathing patterns, sex, dancing, running, chanting, etc., the body is put into a comatose slumber and the mind is released to ascend and fly with spirits and demons between worlds and dimensions. Descriptions of such transformations are known from many literary accounts in Europe, from ancient times until the previous century inclusive. Warriors changed into wolves or bears for battle by wearing their skin and acquired fierceness and strength associated with these animals. Sorcerers shape-shifted into wild beasts to travel through the planes and perform *malefica*. Witches assumed animal shape to fly to nocturnal gatherings.

It was believed that certain animal forms were suitable for traveling while others served to acquire skills and strength needed for specific magical work. For instance, witches and sorcerers changed themselves into mice, cats, locusts, toads or other small animals so that they could creep through small holes in the ground or through the walls, after which they regained human shape. In order to fly to the Sabbath, especially when it was held on peaks of mountains, they turned into owls, ravens, or bats. When they wanted to harm their enemies, they assumed shapes of terrifying beasts, venomous snakes, werewolves, blood-sucking vampires or other legendary creatures of the night. They were believed to lurk for their victims by the roads, fields and in the forests, waiting for a chance to grab them or they squeezed through the windows when their victims

were sleeping to suck their life force, poison their dreams and strangle their children. All this and a lot more is possible on the astral plane.

In modern times, the Witches' Sabbat is usually explained as a celebration of life, nature and sexuality, especially in "light" traditions of witchcraft such as Wicca. In fact, it is much more. The Sabbat is not merely a method of attuning yourself to the eternal cycle of the seasons, but a powerful tool through which you can manifest your will and make your desires come true. It is also a potent vehicle of transgression that can help you break your personal taboos, step outside your comfort zone, and transform your weaknesses and limitations into tools of power. We will now discuss how this can be done in practice, and we will look at techniques to experience the Sabbat both on the physical and the astral level.

Freedom Through Transgression

The whole concept of the Sabbat is based on the principle of reversal—dancing widdershins or back to back, jumping on a left leg, reciting Christian prayers backward, kissing the Devil's behind, etc., are all meant to reverse the natural order of things. This is a very old idea, dating back to earliest forms of shamanism, based on a conviction that by reversing order one can enter the sphere of chaos, darkness, and the unknown. The same conviction underlies myths and legends of the Witches' Sabbat. Nocturnal rites and ceremonies reject the light and affirm the dark. They occur in the wilderness and in desolate, hidden places, as opposed to the structured, civilized world of man. They are held at night, at the time of the full or dark moon, which is the mythical time of werewolves and malefica, works of darkness that are hidden from the light of the day. The whole Sabbat is based on the concept of unconstrained freedom on all possible levels of existence, sacred transgression of mundane laws and regulations. Here the world of man is replaced by its inverted and distorted version: the heavenly by the infernal, the conscious by the unconscious, the right by the left, the waking by the sleeping, the rational by the irrational, the godly by the bestial, the day by the night. Illumination is sought in darkness. That is why the Lord of the Sabbat is black and terrifying. He arouses lust and at the same time embodies the terror of death and the dreadful essence of the reaper who

cuts the cord that binds the soul to its incarnate vessel. This act of liberation is feared because it separates the soul from the safe, predictable world of mundane existence. To a common man this is death, but to a magician this is only the beginning of a fascinating astral adventure. However, even in the spiritual sense the initiatory "death" evokes much anxiety and many contemporary forms of magic tend to avoid the holy terror of the reaper in their paradigm of occult initiation. But the return to the womb of darkness is necessary to be transformed and reborn as an initiate of the Dark Side. The midnight flight can be terrifying, but it is also rewarding and inspiring. And once you experience the primal ecstasy of the night and return to the world changed by its transforming essence, enriched with the divine inspirational knowledge, it can become a powerful vehicle of your personal spiritual ascent. The way of the night is a transition into primal ecstasy through the experience of "death" mixed with "ecstasy," when the spirit is separated from the body and carried away by the midnight cavalcade of witches and demons rushing to their nocturnal assembly. This spirit journey, the cavalcade of ghosts, and the nocturnal meeting with the Lord of the Sabbat at the crossroads of the worlds, are the distinctive elements of going forth by night. The mystical transformation is initiated when you leave your body to join the nocturnal flight, and the limitations of the senses are shattered in the ecstasy of unconstrained freedom.

This terror and ecstasy mixed together are the foundations of the Witches' Sabbats. In modern times the criteria of what is "antinomian" (against the grain) or transgressive are different than in the Middle Ages. Therefore, the idea of the Sabbat may seem a relic of the past. After all, what we see in myths and legends is usually a group of people having fun in a sinister way. Nothing could be more wrong than that. Today the practice of trampling the cross, dancing backward, desecrating the host or having group sex may not be seen as something special, but in medieval times such practices provided a powerful tool of liberation through transgression. The Sabbat was therefore not only an occasion to have fun but also a powerful initiatory experience, opening the participants to the unknown, releasing their bestial side and helping them transgress their personal barriers and limitations. Even if most of these events did not actually happen in the Middle Ages, they did happen centuries later, when the Sabbat was transformed into the Black Mass. It is enough to

mention transgressive rites and blasphemous masses held in France during the reign of Louis XIV, when the leaders, including the famous La Voisin, were believed to have killed over two thousand people in occult ceremonies that involved many components of the medieval Sabbat. Today, we may have different barriers to transcend than our ancestors, but the idea of freedom through transgression is still vital to our personal development.

All components of the Sabbat are to a lesser or greater extent aimed at liberation from personal barriers and limitations. They include terror (the terrifying Lord of the Sabbat), pain (painful aspects of sex with the Devil), and ecstasy (feasting and fornication) because these are the most liberating forms of experience. There is a great initiatory potential contained within sex and fear, and by using them as tools of transcendence you can release a lot of energy and free yourself from many forms of personal bondage. Of course, this does not mean that you have to do all that is described in accounts of witchcraft. In the old times, the participants of the Sabbat desecrated the host and the cross and reversed Christian ceremonies. Obviously, if you are not Christian, this will not have any liberating value. It may, however, become a powerful tool of transgression to someone who is religious or has been raised in a strictly Christian environment. Practices such as group sex, incest, adultery, pederasty, sodomy or zoophilia, which were reputedly part of the Sabbat, are still highly controversial, often illegal, and generally considered as forbidden and immoral, therefore they still hold a potential of personal transgression. I am not saying that you should explore them, and I am strongly against any form of abuse unless there is mutual consent and understanding from all participants of such practices, but if you want to use sex as a tool of transgression, you have to be prepared for doing things you have not done before or those that you consider a "taboo." This does not have to be anything illegal or harmful to anyone, but it has to provide a feeling of liberation from your personal barriers. It is the same with other practices of the Sabbat, such as sacrificing babies and eating their flesh or making magic ointments from the fat of non-baptized children. They can give you an inspiration for your own transgressive practices, but they do not have to be taken in a literal way.

A similar function is ascribed to shape-shifting during the Sabbat. The legendary witches were believed to transform into creatures of the night and use their animal forms to fly to the place of assembly. This practice has a special function in initiatory magic. By identifying ourselves with an animal or beast of the night we can access unconscious material that is normally not available to our mundane consciousness. This way we can awaken our primal instincts and release energy contained within the atavistic regions of the Self, impulses from our "reptilian brain." It is like in invocation, except that here we are not awakening godly powers but a primal element that we inherited from our bestial ancestors. This in turn gives us access to those parts of the Self that precede any form of conditioning, which can be liberating in a powerful way, but it is also not easy to control. It is for a reason that orgiastic rites involving the release of the animal nature in the participants, be it the Witches' Sabbat or the ancient Bacchanalia/Dionysia, had a reputation of being dangerous, violent, and unpredictable.

We should also remember that the Sabbat occurs on the astral plane, in the realm with completely different laws than the rules of the physical world. Actually, we can even say that there are no rules at all, so whatever you choose to do is permitted, will not hurt anyone, and you do not have to worry about having any conflicts with the law. To feel it as a real and tangible experience you have to be skillful in astral travel or lucid dreaming, but we already explained that in the previous chapters. What you have to be aware is that the word "laws" does not pertain to the astral plane. This is a sphere of unconstrained freedom, in the physical, moral and psychological sense, a realm where imagination rules over reality. That is why the Sabbat was and still is an attractive tool of personal transgression, and you just need to use your own imagery and practices that will help you deal with your own weaknesses and limitations. We will take a look of such practices later in this chapter, but, in fact, all you need to use the concept of the Sabbat successfully in your work is a creative imagination.

The Cauldron & the Broom

Sex and sexual initiations are an important part of the Sabbat. Intercourse is an inseparable element of the celebrations, be it astral or physical, and sex is used as a tool of transgression and a means to enter a trance that brings the participants closer to the divine. The more transgressive it is, the more powerful effect it has on the consciousness of the practitioner. Therefore, accounts of Witches' Sabbats are full of descriptions of licentious orgies in which the participants had sex with demons and other people regardless if those were children, family members, people of the same sex, and so on: "the son did not spare the mother, neither the brother the sister, nor the father the daughter; incest went on everywhere," as we read in *The Encyclopedia of Witchcraft & Demonology* by Rossell Hope Robbins. The author also provides other evocative descriptions, like the one below:

Upon Sundays they pollute themselves by their filthy copulation with the devils that are succubi and incubi; upon Thursdays they contaminate themselves with sodomy; upon Saturdays they do prostitute themselves to abominable bestiality; upon other days they use the ordinary course which nature prompteth unto them.

The two main symbols of witches' rites, the cauldron and the broom, refer to the sexual nature of these cults as well. The cauldron is a representation of a woman's womb while the broom is an obvious phallic emblem. There is a lot more meaning in both symbols, though.

In rites of witchcraft, the cauldron was used by the witches to brew potions by which they could fly through the air. They also cooked newborn babies in it to be able to eat their flesh during the banquet with the Devil. Leaving aside myths of cannibalism, the cauldron simply seems to be a vessel where some sort of transformation takes place. In ancient shamanic rites, a candidate for a shaman was required to undergo a hallucinatory experience of being dismembered and boiled in a cauldron in order to receive a "new flesh" and become reborn as a mediator between the world of man and the realm of spirits. Traditionally, the cauldron is connected with the female and feminine energy. It is the womb

of the Lunar Goddess, the Great Mother, typifying a miraculous vessel which contains both poison that kills and nectar of life and eternal youth. Sometimes it possesses the power of healing, other times it inspires strength, wisdom, and triggers a change. It is a symbol of femininity and fertility, rebirth and transformation. This feminine aspect of the Sabbat's symbolism is rarely discussed in literature on witchcraft, while, in fact, the whole concept is built on an idea of a female principle underlying transformation and initiation. The imagery of the Sabbat already implies the presence of this principle: the full or dark moon, the wilderness, the grove, the cave, the dark forest, etc., are all manifestations of the Dark Feminine. At the center, in the circle of stones (another feminine symbol), stands the Lord of the Sabbat, but the presiding deity is not always male. Many myths mention a goddess as the leader of nocturnal gatherings, usually Diana, the ancient mistress of hunters and the moon, who in medieval folklore became the goddess of witches and the leading deity of the Wild Hunt. Having all this in mind, we can say that in sexual mysteries of the Sabbat the cauldron simply represents a woman's womb or vulva. This interpretation also sheds new light on the meaning of cannibalism, infanticide, and the eating of children. In this sense, the sacrifice of "children" in sex magic can be understood as a loss of male semen. Thus, the eating of a "child" by the witch during the Sabbat simply means that there is a sexual intercourse involved, in which the woman consumes the semen of her male partner either orally or by taking it into her vagina. This is but another interpretation emphasizing the significance of sex in the rites of the Witches' Sabbat.

The broom, another popular tool of the witches' rites, can be interpreted in terms of sexual mysticism as well. Traditionally, the witches used it both for sweeping and for flying through the air (transvection), of which the latter should not be taken in a literal way, though, but it is a metaphor for astral travel. The witch would smear the stick of the broom with a magic ointment composed of hallucinogenic herbs and mount it, thus entering a trance in which she could rise above the earthly plane and fly in spirit realms. The ointment would quickly absorb through her labial tissue and she would experience a magical flight through the astral plane. The broomstick, therefore, represents sexual union, the phallus of the Devil that the witch inserted into her vagina to have an astral sexual experience. This is confirmed by the theory that the Devil's member

described in accounts of the Sabbat was nothing else than an artificial dildo. Combined with hallucinogenic potions and ointments, the use of an artificial phallus and genital stimulation could produce a sensation of having astral sex with demons and other astral thought-forms. Besides, it did not have to be a broom in particular. The witch could use a stick, a distaff or even a shovel, which was presented to her during the rite of initiation, at her first Sabbat, and after her first intercourse with the Devil. In ancient times, riding the broom was a part of female-oriented cults, referring to sexual union and rites of fertility. There was also a sexual position called "riding the broomstick" with the woman on top and man lying below her and acting as her "horse." However, the concept can also be interpreted in more mystical terms: the broom can be seen as symbolic of the axis of the world, or the Shushumna nadi in the subtle body of man, through which we can reach higher levels of consciousness through properly channeled sexual energy, like in Tantric practices with the Kundalini force. This leaves a much wider area for an esoteric interpretation of Sabbatic rites, again showing that sex was used not only as a tool of pleasure but also a vehicle of spiritual ascent.

Between Waking & Sleeping

In accounts of witchcraft, flying through the astral plane was possible because of magic potions and ointments. Today, we can use similar methods, but there are also many other ways to achieve liminal trances in which we can astral travel or enter lucid dreams. An interesting example of astral walkers is a group called "benandanti" that was active in northern Italy during the 16th and 17th centuries. They claimed to be able to leave their bodies and travel in spirit through planes and dimensions. In these flying trances, they fought against evil spirits and malevolent witches to protect their village and attended astral gatherings presided over by their goddess who taught them magic and divination. These gatherings included feasting and dancing together with spirits and animals, which is highly reminiscent of the Witches' Sabbat, being another confirmation that the whole idea was vital not only in medieval folklore or modern Black Masses, but also in other traditions.

Gateways to the astral plane can be found by entering altered, liminal states of mind. "Liminal" means "in-between," and it can refer to a

pace, or vacuum, between thoughts and emotions, inhaling and exhaling, waking and sleeping, thought and silence, and so on. There are as many possibilities here as you can imagine, and a lot more. Sex is an excellent way to enter such trances as well. We will now take a look at some of the traditional and modern techniques of entering a liminal trance, and if you need more, you will find them in my *Draconian Ritual Book*.

★ Magic ointments & potions

This is the traditional way to fly to the Witches' Sabbat. Recipes for the flying ointment usually included aconite and belladonna, hellebore root, hemlock, baby's fat as a thickener, and bat's blood to aid the flight. One of the seventeenth-century recipes was as follows: the fat of a child, juice of water parsnip, aconite, cinquefoil, deadly nightshade, and soot. This ointment was supposed to induce a trance in which the practitioner could travel to the Sabbat "in imagination." For riding on a broomstick and flying through the air, witches were believed to use belladonna or intoxicate themselves with alcohol. There were also recipes for salves that could turn a man into an animal, and these included parts of toads, serpents, wolves, hedgehogs, foxes, and human blood, all mixed together with hallucinogenic herbs. Other plants used in magic ointments were: darnel, mandragora, castor, and poppy. It was believed that aconite altered the heartbeat, belladonna produced delirium, and hemlock induced paralysis and excitement. The ointment was applied on sensitive parts of the body where the skin is thin so that the herbs could quickly enter the blood and induce hallucinations and altered states of mind. The use of a baby's fat (the fat of an unbaptized child in particular) is obviously a mythical element adding sinister flavor to the recipe, but most of the herbs mentioned in sources on witchcraft are simply plants known for their poisonous and hallucinogenic qualities, most of them easy to obtain or even grow in your garden. You can experiment with them in your own practice, but be careful with those that are highly poisonous. They can be used to make ointments and potions as well, mixed with alcohol, or prepared in other ways. Some practitioners also use psychoactive mushrooms such as *Amanita muscaria*—this is another option to replace poisonous herbs.

★ **Hypnosis**

This can be self-hypnosis or working with a partner or assistant. A practitioner entering the astral plane through hypnosis is led into a deep trance, in which one is told by one's partner or assistant to leave the body and travel with the mind to a specific place or moment in time. You can combine it with the use of psychoactive substances or alcohol, but it is not necessary and you can simply focus on relaxing your physical body, putting it to sleep, and projecting your consciousness to your astral body in which you will be able to move through the astral or dream environment. This is the simplest of all methods, with no additional stimulants, although you can use incense or music to help you relax and enter the trance.

★ **Fasting**

Fasting improves your astral skills in general. Staying away from heavy food which has grounding qualities helps you focus on meditation and spiritual experience. Instead of using your energy for digesting, your body in a natural way transforms this energy, pushing it toward higher consciousness. That is why many magicians choose to become vegetarian or vegan, and others simply fast on a regular basis. Fasting itself will not cause a liminal trance, but if combined with meditation and hypnosis, it can boost your astral skills in a considerable way.

★ **Sleep deprivation**

This technique simply involves staying awake for as long as you can. Sleep deprivation may cause enhanced mood, alertness, and increased levels of energy, although it is also obviously exhausting and not always healthy. After staying awake for a certain period of time (this depends on your individual abilities) you will no longer see the border between the physical and astral plane, which can make it easier for you to astral travel. This is certainly an experiment worth trying at least once in your life, so feel free to try this, but if you experience any health issues during the practice, stop or consult a medical doctor to find out if this is safe for you.

★ **Sensory deprivation**

This is a wonderful method to induce an astral experience, although you also need to be careful and make sure your health condition allows for such practices. In sensory deprivation technique, you shut out your physical senses by separating yourself from external factors. In the 20th century, a popular method to do it was an isolation tank, which was a lightless, soundproof vessel filled with salt water at skin temperature. The practitioner was locked in the tank and left there to float, which itself caused a state of deep relaxation allowing for an astral/lucid dream experience. Today such methods are not as popular as they used to be, but you can experiment with sensory deprivation on your own by simply isolating yourself from the surroundings and shutting out your physical senses by means of earplugs, blindfolds, etc.

★ **Bloodletting**

The sight of freshly spilt blood affects us in many ways, from repulsion and fear to fascination and sexual arousal, which makes it a useful tool in magical trances. Bloodletting itself is usually not enough to induce a trance unless there are large quantities of blood involved, which I personally do not recommend. I know a few practitioners who work this way, but this is an extreme practice, bordering with actual death, and it is certainly not needed to astral travel. Combining some bloodletting with other liminal techniques, however, often brings powerful results, producing a specific state of trance which alters the mind and shifts the focus from the physical plane to the astral realm. Blood can be spilt by cutting or piercing the skin, drunk as a sacrament, used to paint the body and mark sigils on the skin, and in many other ways.

★ **Pain & pleasure**

This can involve sexual stimulation, but not necessarily. Ecstasy through pain is an ancient idea, practiced in rites of witchcraft and religious traditions involving flagellation. It is also a traditional part of the Witches' Sabbat. Flogging, whipping, or lashing the body with special implements was believed to induce a trance allowing for access to higher consciousness. Participants of such rites were flogged with whips, lashes, rods and switches, submitting themselves to an experience of

pain mixed with pleasure, effort with surrender. Today, we can use whipping for magical trances as well, but more about such practices will be said in another chapter.

★ Exhaustion

Trance through exhaustion can be achieved through a number of techniques, from dancing, shaking, and swaying, to eroto-comatose lucidity which we discussed in the previous chapters. The idea behind it is that the more you exhaust your body, the easier you separate from it with your mind. Trances of pain of pleasure work in a similar way—the body simply cannot take any more, be it suffering or ecstasy, and slips into a sleep, which is a kind of paralysis, releasing the mind and allowing for an astral experience. This is an excellent method, and how you do it is up to you. If you like sadomasochistic practices, you can combine pain with pleasure. If you prefer exhaustion through various forms of sexual stimulation, use eroto-comatose lucidity. Otherwise, simply choose an action that you enjoy and can do for a longer time, such as swirling, shaking, or dancing, and continue until you no longer feel your body and the border between the physical world and the astral plane disappears.

Ritual of Diana & Lucifer

In myths and legends of witchcraft, the Devil of the Sabbat was usually Lucifer, accompanied by lesser demons, although it could be Astaroth or Beelzebub. However, instead of the Lord of the Sabbat, there was also the Lady of the Sabbat, usually one of the goddesses associated in ancient times with witchcraft, such as Selene, Hecate or Diana. This was a remnant of ancient worship of the moon goddess and the sun god. In medieval witchcraft, the place of the moon goddess was occupied by Diana, who was believed to be the queen of witches and mistress of all magic. The belief in Lucifer as the presiding Lord of the Sabbat replaced the worship of the sun god. He was the lord of the underworld who determined when and where witches would be born, and he presided together with Diana over nocturnal gatherings.

The following ritual is based on medieval folklore and involves invocation of both the Lord and the Lady of the Sabbat. It includes the traditional elements of the Sabbat: mind altering techniques, transgression, astral travel, adoration of the Devil (representing affirmation of your animal/bestial side), feasting, and sex. The ritual can be done by a solitary practitioner as well as a couple.

Before the working, prepare a chalice with the sacrament, preferably red wine or another drink of red color and rich taste. You will also need candles (black or red), a tool to draw blood, and cakes or something that can represent the food served at the "feast." If you wish, you can use psychoactive herbs or mushrooms, but it is not necessary and you can just perform the ritual as it is. However, I strongly suggest using something that can function as a Sabbatic intoxicant. This represents the practice of expanding awareness beyond the physical senses and separating the spirit from the body in a trance of ecstasy. Sabbatic intoxicants, ointments, hallucinogens, alcohol, sexual congress, and all sorts of transgression are aimed at releasing the spirit and opening the mind for the gnosis of freedom. As the Lady and the Lord of the Sabbat, Diana and Lucifer are the patrons of rites performed at the crossroads of the worlds, between the mundane and the otherworldly, waking and sleeping, conscious and unconscious. This is what we will explore in this working.

Begin this ritual by a simple meditative practice: sit in a comfortable position, holding the chalice in your hands. Relax and clear your mind, leaving the mundane reality behind you. Add a few drops of your blood to the sacrament as a symbolic sacrifice to the Lord and the Lady of the Sabbat. Breathe deeply and gaze into the chalice, at the same time chanting the following words of calling:

*Diana, Lady of the Moon, and Lucifer, Lord of the Sabbat,
Lead me on your sacred path of transgression!*

While doing this, visualize yourself sitting at a dark and desolate place at night—a peak of a mountain or forest glade. You are alone, but there are fires burning around you and you can hear the sounds of music, drumming, and voices coming from all around—the sounds of the Sabbat. You are sitting in a circle of fire which moves closer each time you

mantra?

DA?

—manifestation of Hecate

breathe in and moves away when you breathe out. You are still holding the chalice in your hands. If you are there with your partner, you can sit together in an equal tantric position, preferably naked, without sexual connection yet, holding the chalice together. Let your excitement and anticipation grow, and build this image in your mind in the most vivid and tangible way you can possibly imagine.

When you feel ready, stand up and call the presiding deities. If you are performing the ritual with your partner, one of you can invoke Diana, the other Lucifer. Feel free to personalize the calling if you wish.

*Lucifer, Lord of the Sabbat, I call you from the depths of my soul!
Hear my calling and come to me!
Untamed One!
Horned One!
Father of Sin and Transgression!
Guide me to your unholy conclave,
Between sleeping and waking,
Fill my heart with lust and hunger,
And let me find fulfillment through your rites of pain and pleasure!
Lord of Witchcraft,
Arise from the darkness of hell,
And embrace me as your child and companion!
Awaken me to life through your primal ecstasy!
I call you by the Blood of the Dragon,
And in the name of the Dragon!*

As you speak the words of calling, envision that the flames around you grow and form into the shape of Lucifer. You can visualize him as the Devil of the Sabbat, with horns and hairy body; the Fallen Angel, with dark wings and flaming eyes; or the Dark Initiator in a hooded robe. He approaches and rips his wrist with his sharp claws, letting his blood drip into the chalice. As you envision this, drink half of the sacrament and feel how it spreads over your whole body, filling it with living fire.

Then continue the ritual by calling the Lady of the Sabbat:

*Diana, Queen of Witches, I call to you this eve!
Lady of the Sabbat,
Hear my calling and come to me!*

*Dark One!
Shining One!
Mother of life and death!
Awaken me to life in your sacred and unholy embrace,
And let me fly with you through the night!
Guide me to your nocturnal gathering,
Where pain shall unite with pleasure,
And darkness shall devour the sun!
Come upon the back of the Great Dragon,
And fill me with your lust and fury!
I call you by the Blood of the Dragon,
And in the name of the Dragon!*

As you speak these words, envision the goddess manifesting in front of you—beautiful and wild, with long hair flowing on the wind and tattered dress that reveals rather than conceals her half naked body. Visualize that she approaches and her lunar blood flows into the chalice, merging with the sacrament. Drink it all now, leaving the chalice empty, and feel how this lunar essence spreads over your body, shifting your consciousness and opening your senses for the energies of the astral plane.

Eat now the food that you have prepared as your “feast.” If you perform the ritual alone, use an auto-erotic trance to slowly take yourself to the point of orgasm. If you work with your partner, engage now in a passionate intercourse. What is important, the whole experience should be transgressive, i.e. do something you have not done before or you have been afraid to do. Open yourself to the consciousness of the Lord and Lady of the Sabbat and let them guide you through all sorts of transgression and depravity—you may be surprised what your mind holds in its depths. Let this experience take you not to what you consider as beautiful and exciting, but to what you find repulsive, disgusting and sickening—the most intimate areas where you do not normally venture. Find the root of these visions, indulge in them, and eventually, embrace them. Explore your personal barriers and transgress them, making them a source of your power.

When you feel ready to return to your temple, thank Diana and Lucifer for their presence and close the working. If you want to continue

the experience on the astral plane, feel free to take it there or enter a lucid dream to commune with the Lord and Lady of the Sabbat. Let yourself reach the point of complete exhaustion—where barriers exist no more and your consciousness is fully opened to the ecstasy of the Sabbat—with no inhibitions, no taboos, and no personal limitations. ★



CHAPTER SEVEN



The Vampire

IN 1633 in France, several nuns from the Convent of the Ursulines in Loudon accused the local priest, Father Urbain Grandier, of sexually abusing them in the form of a man and in demonic guises. They began to display symptoms of demonic possession: they twitched and writhed on the ground, shouting blasphemies, removing their clothes, and sexually arousing themselves in a lewd way. They claimed that the priest was obsessing them in dreams, leading them against their will to lust, perversion, and all sorts of sinful debauchery. Following this incident, Grandier was arrested on suspicion of witchcraft and sorcery and eventually burned to death. The famous case of “possession” in Loudon became a subject of books and movies such as Ken Russell’s *The Devils*, and although today it is viewed as a classic example of mass hysteria, at that time it was still widely believed that such possession was possible and a sorcerer or witch could abuse their victims sexually not only in the physical way but also in spirit. The contemporary world was full of demonic beings and ghosts that lurked on the astral plane to feed off sexual energy of the living, but there were also human sorcerers and witches able to shape-shift and travel through astral realms to abuse sleeping people against their will, thus becoming astral vampires themselves.

In this chapter, we will take a look at astral vampirism and see how much truth is in the legends of vampires and sexual predators assaulting people in their sleep. We will discuss the phenomenon of astral shape-shifting, sleep paralysis, sexual vampirism, and you will also learn here

how to summon a vampiric spirit into your dreams and how to become an astral vampire yourself.

Sexual Vampirism

It is often believed that the first vampire was Lilith and all vampiric entities in the world are her children, both in the literal and mystical sense: succubi and incubi that she conceived with sleeping men as well as magicians who received initiation into her mysteries of blood and sexual alchemy. In legends and magical lore, Lilith is often described as a gaping womb that cannot be filled, burning lust that cannot be satisfied, hunger that cannot be fed. When she comes for the first time, she smiles with a promise of forbidden secrets and delights. Her kisses are sweet and intoxicating. Her body is tempting and inviting. She speaks words of passion and inflames all possible fantasies. Her curse, however, is terrible. It is the loss of sexual drive that underlies the drive to life itself. Love-making brings disappointment instead of joy, the height of pleasure feels like bitter sorrow, carnal passions turn sour and become the Wine of Abominations, desires weaken and disappear, and finally, one is incapable of any sexual intercourse at all. Then she appears as the Black Lilith, the Destroyer of Worlds. Her skin is black, her teeth are sharp and her breath carries the stench of the charnel pit. She becomes a ruthless vampire devouring children, making women barren, procuring miscarriages, and depriving men of their virility by symbolically eating their sexual members and testicles.

In ancient and medieval times, Lilith was greatly feared to sneak into bed chambers and to steal the semen from sleeping men, which she later used to engender monsters and demons, the scourge of humanity. These monsters and demons are astral vampires, residing on the border of the physical plane and the astral realm and feeding off the life force and sexual energy of people. They can shape-shift and assume any form they wish to fulfill the fantasies of their lovers, but once they hold a grip over a person, they can feed off one's energy whenever they wish, causing weakness, exhaustion, sickness or even death. This is a form of possession in which the victim is only being abused, without any exchange of energy or gnosis in return for their vital force. The same applies to magicians who use the practice of shape-shifting and techniques of astral

vampirism to feed off energy of other people. Sex and obsession are the most natural ways to invade someone's astral space and gain access to their energy. It usually happens against the victim's will, but many people willingly expose themselves to such forms of vampirism, especially if it comes with erotic dreams and a pleasant state of arousal and fulfillment. Without the awareness of what is going on, however, it is easy to become drained and deprived of your life force. A vampire, be it a spirit or magician, will keep coming back until their victim has no more energy to offer. Then they will move to another person, leaving you depleted, depressed and sick. If you have ever been a victim of astral vampirism, you will most likely recognize the symptoms next time it happens, and possibly you will be able to defend yourself. If you use techniques of astral vampirism yourself, you probably know that it is much easier to pass through someone's shields and defenses if you approach them through an erotic experience rather than a direct attack. If you attack someone, their astral defenses are immediately activated, which makes it more difficult to access their personal space. If, however, you seduce them, they will give you what you want and a lot more, without realizing that they are actually being abused. This how sexual vampirism works on the astral plane.

Of course, sexual vampirism is not limited to the astral plane. Sexual energy can be drained from another person in many ways. The most famous archetype of the vampire is a nocturnal predator feeding on the blood of sleeping or hypnotized people. In case of sexual vampirism, we are not talking about blood drinking but absorbing someone's sexual energy by gaining access to their emotions (love), passions (lust), or simply through the physical act itself (orgasm and sexual fluids). Our sexual feelings make us vulnerable and open to our lover, be it a spirit or another person, which provides a gateway through which someone can invade our personal space. This can be a wonderful experience if our sexual partner is equally open to us and the exchange is mutual, but if we are dealing with a sexual vampire, we may end up drained, exhausted and depleted physically and emotionally. Sex always involves a drawing of energy from one person to another, but in case of vampirism this happens in a one-sided way. This is often involuntary and many people do not even realize that they are draining their partner without giving any-

thing in return. However, you can also become a sexual vampire consciously if only you know how to use sexual chemistry and intercourse to create a link for psychic feeding. This is what the workings of this chapter are about.

I will not ponder here whether feeding off someone is “right” or “moral”—we all have the freedom of choice and what we do with this freedom is up to us. I can, however, make you aware of certain dangers and risks of feeding off someone’s sexual energy. Psychic feeding opens way to all kinds of influences: states and moods, high and low emotions, sickness and depression or even entity attachments. On the one hand, energy is energy and we can transform it on our end in whatever way we please. On the other hand, it is easier said than done, and everything is learned through practice, so if you aspire to be an astral vampire, you have to be prepared for receiving a lot of emotional and psychic garbage from other people before you learn how to refine it. In other words, if you do not learn it fast, it will do you more harm than good. Another thing to consider are your reasons for becoming a vampire. If you feel that you lack vital force and need to drain it from outer sources, this is most likely a symptom that you leak energy yourself and there is an issue in your own energy field that you should look into. Usually, this signals a blockage or imbalance in one of the lower chakras. The urge to feed on someone’s sexual energy can be a symptom of something bad happening to your Svadisthana (navel chakra), which when balanced, is a powerful reservoir of inner sexual force. Imbalance in this chakra often results in vampiric tendencies, both in regard to psychic/emotional feeding and blood drinking as well as draining energy from sexual contacts with other people. This is usually temporary, and once the blockage is cleared and the chakra gets back in balance, these tendencies disappear by themselves. On some paths of initiation, like the Tree of Qliphoth, for instance, vampiric tendencies are a natural part of the process, which is due to inner transformations occurring with each initiatory experience. In this case, they are temporary as well and vampirism is a fascinating practice to explore, but the initiatory process eventually makes us recognize and use our inner reservoir of energy rather than turn to outer sources. Finally, what you also need to take into consideration while becoming a sexual vampire is the question of obsession. This can go both ways. If you are successful in your practice, your victims will become

obsessed with you, or even think they are “in love” with you, and will seek you on their own. In other words, they may appear in your own personal space in many unexpected ways, both astrally and physically (if they know you in person or manage to track you through the astral plane). That is why it is important to know how to set up your own shields and barriers. This can be learned as well, but without it you may expose yourself to many surprising and often unpleasant situations, scenes of drama, possessive relationships, outbreaks of jealousy, etc. The same, however, can happen to you. If you are not careful, you may become obsessed with your victims and unable to set up firm barriers, which will eventually lead to addiction and make you a victim of your own work. You may then become stuck in endless pursuit of fulfillment, but not getting any, which is certainly not healthy and may eventually lead to regression on your path rather than development or evolution of your psychic skills. In the long run this will leave you just as depleted as your victims, making you deluded that you are a “powerful vampire” while, in fact, it will only distract you from addressing your own sexual issues. This is what is meant by the “curse of Lilith.”

Night Terrors

A classic example of a vampiric spirit assaulting people in their sleep is the so called “night hag.” What is interesting, this is also one of the titles of Lilith, which again confirms her connection to the tradition of nocturnal hauntings. In myths and legends, the night hag would sit upon the chest of a sleeping person, causing the sensation of burden in the chest area and the feeling of being paralyzed and unable to move. This experience was accompanied by hearing strange sounds, such as buzzing of insects (hence the lord of the night terrors was sometimes believed to be Beelzebub, the Lord of the Flies) or the victim would hear someone speaking or calling one’s name. This could involve a sensation of flying or floating above the body, or feeling electrical currents all over it, especially in the head. Another symptom was increased heartbeat and difficulties in breathing, and the whole experience was nothing but extreme fear and terror. Sometimes, if the victim submitted to the attack and relaxed, it could become pleasant or even erotic, but usually all that was experienced was panic and strong emotions. Another symptom of a

night hag attack was a presence felt in the room in a tangible way, as if someone was standing there and watching, which was accompanied by actual visions of a person, ghost, demon, monster, etc.

Today this folklore phenomenon is referred to as "sleep paralysis" and explained in a psychological way. It usually occurs when someone is falling asleep or awakening and is still in the transitional state between waking and sleeping. In this condition, we are unable to move or speak and if this is combined with sickness or stress, we can experience this state as a terrifying paralysis with visions of monsters and nightmarish creatures. These visions involve a person or demonic being suffocating us, accompanied by a feeling of pressure on our chest or in the head and difficulties with breathing. Sometimes we can even see intruders lurking in the room or outside the window. These are supposedly hallucinations produced by the brain remaining in the state between sleep and being awake, producing hypnagogic images to appear before our eyes. From the magical perspective, though, this can be a perfect state to interact with denizens of the astral plane as our awareness is then in the liminal state and our psychic senses are more active than the physical ones. This is also an excellent condition to commune with demon lovers, and the incubus/succubus experience is one of the most common symptoms of sleep paralysis, often referred to as "ghost rape," or vampire attack, due to intense sexual arousal triggered by the experience. The whole condition can last from several minutes to about an hour. Afterward, many people are exhausted, covered in sweat and afraid to fall back asleep, but as magicians we can use this state in a more creative way and that is what we will talk about in this chapter.

Among causes of sleep paralysis modern sources mention sleep deprivation and insomnia, erratic sleep schedule, stress, physical fatigue, and disorders such as panic or anxiety. It can be triggered by jet lag, overuse of stimulants such as coffee, or certain medications. You are more likely to experience it if you sleep on your back rather than by sleeping in other positions. Intense life situations, such as a major change, loss, relationship breakup, or crisis of faith can be the cause of sleep paralysis as well. Finally, it can also be induced deliberately for magical purposes or for the sake of dealing with your nightmares and issues.

The neurological explanation of the sleep paralysis phenomenon connects it with the REM phase in the sleeping condition, when activation of the limbic system triggers strong emotions combined with an enhanced access to long-term memory. Dreams and hypnagogic visions received in this state open access to unconscious material that is normally not accessed by our conscious mind in the waking state. Thus, we open the door to collective unconscious (in Jungian terms), which contains archetypes, cultural and ancestral memory, and the Shadow: our dark, unrealized part of the Self. Entities, gods, and spirits encountered during this state are psychologically real, and they can either work in our favor or they can harm us if we yield to panic. This is also an excellent state to explore the realm of demon lovers, astral vampires, or even alien encounters. The nature of the "stranger" or "intruder" seen during sleep paralysis by people worldwide usually depends on the culture they live in and assumes the form of archetypes and entities from local beliefs and folklore. Therefore, while people in the Middle Ages were assaulted by devils and witches and carried by them to the Sabbat, in modern times we have the boogeyman hiding in the closet, monsters under the bed, and alien abductions. As magicians, however, we gain access to a lot more. In the REM state our muscles are in paralysis but the body is in the state of excitement. This is the time when men get erections and women's genitalia become swollen and sensitive. Orgasms are not uncommon, either. Even when we are scared, sexual arousal can still be intense, and sometimes fear is the actual cause of being aroused. Sexuality and terror are therefore deeply connected, although sleep paralysis does not have to be terrifying, and sex with spirits in this condition is often exciting and pleasant, even if weird and not always resembling physical sex. From the psychological point of view, dealing with sexual demons and vampires can give us access to valuable knowledge of our sexuality in our waking life. For instance, repeated encounters with vampires who suck up our vital force or willpower may reflect unhealthy sexual patterns, the lack of firm boundaries in our personal space, or the leak of energy in our relationships. In magical practice, this awareness may help us strengthen our personal shields and protections, or we can use this knowledge in a more sinister way and learn how to become a sexual vampire to feed off other people. There are many possibilities of

working with the “night hag,” and we will discuss them in a practical way in the workings presented in this chapter.

Mara

The classic example of the “night hag” was Mara, a demonic entity believed to sit on the chest of a sleeping person and suffocate its victim. Mara, or the mare, was a kind of a succubus, evoking both panic and sexual arousal. Occasionally, the word “mare” referred to the night-mare dream itself, but most often it denoted a female demon visiting sleeping men at night and causing erotic dreams to feed off their life force. People visited by Mara woke up exhausted and lacking vital energy, and each night she came, she dragged more life out of them, eventually leading to death. Thus, we can see here a connection both with the concept of a demon lover and vampire. Some sources describe her as a beautiful woman, but usually she was seen as a monstrous demon. For example, in *The Philosophy of Sleep* by Robert Macnish (1830) we find the following description of the entity:

A monstrous hag squatting upon his breast — mute, motionless and malignant; an incarnation of the evil spirit — whose intolerable weight crushes the breath out of his body, and whose fixed, deadly, incessant stare petrifies him with horror and makes his very existence insufferable.

Mara is sometimes believed to be related to goddesses of this name, such as the Slavic Mara or More, a female demon drinking the blood of men by night, associated with the goddess of winter and death known as Morana or Marzanna. There is also an entity of this name in Buddhist cosmology, representing death, rebirth and erotic desire — a demon who tempted Buddha to abandon his meditation before he achieved Nirvana by trying to seduce him with the vision of beautiful women, “Mara’s daughters.” The name itself is derived from the root “mer,” meaning “to die,” while “mara” translates to “causing death” or “killing.”

The same concept of terror combined with erotic desire underlies myths and legends of vampires. A classic vampire is not a demon as

such, but an undead creature who rises from the grave each night to sustain one’s existence by sucking the blood of sleeping people. This is an ancient belief based on the conviction that blood is life and the seat of the soul within the human body, and that the dead crave blood in order to make themselves live again. In modern times, novels and movies have developed this concept by presenting a vampire as a powerful being by night, but weak during the day, who allegedly fears garlic, silver, and the cross, and can be killed with a stake thrust into the heart. As a living dead, the vampire has pale skin, pointed teeth, especially the fangs, and long and sharp fingernails. The vampire’s touch is cold and unpleasant, but vampires have the power to hypnotize their victims and appear attractive to them. In some legends, they can shape-shift into a fly, bat, or rat and in this form sneak into the house of their victims. At the same time, vampires are amazing lovers, able to seduce anyone, and their feeding resembles love-bites. This is a more romantic picture of the vampire, but before the modern literature made vampires powerful and attractive, they actually resembled the mare—they haunted sleepers at night, smothered their victims and drained their blood and life force by evoking dreams in which fear merged with pleasure and erotic fantasy. They were related to the classic incubi/succubi and connected with the fear of such sexual deviations as necrophagia (eating dead bodies), necrosadism (mutilation of a corpse in order to excite or satisfy sexual urges), and necrophilia (sexual intercourse with or attraction toward corpses). It was also believed that likely to become vampires were those who have lead a wicked and debauched life, maniacs who craved for blood and people buried prematurely. A vampire was either a demon that entered a corpse or the spirit of a dead person inhabiting one’s own body. Regardless of a legend, the concept of blood drinking, causing death by stealing the life force of sleepers, and kinky sex are present throughout the whole vampire lore.

A classic attack of a vampire involves either a sleeping or half-lucid experience and resembles the sleep paralysis phenomenon. The victims wake up but are paralyzed and cannot move. They hear strange sounds or sense a presence in the room approaching the bed. They may have a feeling of someone lying next to them or on them, pressing upon their body and draining their energy. This may feel erotic and often pleasant, and they are sexually aroused, even if it happens against their will. In

rare cases, the victim can actually feel the breath of the spirit, smells the ghost, or even sees it during the assault. Then the victim either wakes up or falls back asleep, waking up covered in sweat and feeling weak and depleted. This feels real and usually it is, no matter if it happens physically. If we believe the experience to be real, it is, and it has a real and physical effect on our body, health, and psychological condition. That is why sleep paralysis is approached as a serious issue. Even a physical assault, it can lead to many health disorders and even end with the death of the victim.

There are, however, ways to protect yourself from such an "assault" and you can also learn how to deal with it when it actually happens. Usually, it is enough to focus your will on moving your limbs, speaking, or simply expressing the wish to end the experience. Once this is achieved, the paralysis is broken and the assault stops. The science of sleep and the research on the REM cycles usually explain the sensations of the "night hag" attack as mere hallucinations. As magicians, we know that it does not have to be so and that spirits and astral vampires are real and can pose a real threat to us if we are not careful. Therefore, it is useful to know how to defend yourself against such entities and how to stop an astral attack, no matter if there is a spirit or another magician involved.

Literature on sleep paralysis gives the following tips of how to break the experience, and all these instructions can be successfully applied to any form of astral attack as well:

- ★ **Do not struggle:** if you feel paralyzed and cannot move, do not fight back because this will only intensify the experience. Instead, try to get a grip over your fear and do not panic. You can either go with the flow, telling yourself that you are safe and in control of the situation or try to turn the tables and go after the attacker. In the latter case, you will need a lot of willpower, but it is perfectly possible.
- ★ **Try to move:** most feelings of paralysis affect the chest, the belly and the throat. If you focus, you will be able to move a finger or toe, then the whole limb and eventually the whole body, which will break the paralysis and make you either wake up or enter a lucid dream in which you can confront the attacker.

- ★ **Focus on your breath:** breathing is an excellent method to take control over whatever is happening, be it sleep paralysis or actual attack. Simply draw your breath in and exhale fully, making it slow and rhythmic. Many people "forget" to breathe under attack, hence the sensation of suffocating. If you control your breath, you can control the whole experience.
- ★ **Call your personal guardians to help you:** these can be friendly spirits and allies you have made on your path, your patron deities, or simply any entities that you feel safe and familiar with. You can even call your magical friends or your partner if you know how to contact them astrally. You will not be able to speak, but you can focus your mental effort on it by calling their name or simply visualizing them protecting you. In my own practice, I have found that visualizing myself surrounded by a sphere of Dragon's Fire (see my *Draconian Ritual Book*) is an excellent method to deal with any form of astral attack.
- ★ **Undertake precautions:** if you suspect that you may be under repeated attacks, there are ways to protect yourself. Burn cleansing incense in your bedroom, such as lavender, frankincense, myrrh, Dragon's Blood, etc., and do it on a regular basis. Set up a crystal next to your bed to absorb negative energy directed against you. You can do the same with a mirror, with the intent to reflect and send back the negative influence to the attacker. You will find many other methods in books about psychic self-defense. Perhaps in the future I will write such a book myself, but this is a huge subject that does not really belong in this one. In any case, the key to breaking the astral attack is realizing that you are not a victim, that you are in control, and that you can reverse the whole situation and go after whoever attacks you. If you know this and can use it in practice, you will never be bothered by astral vampires.

Summoning the Night Hag

Now that you know how to protect yourself from astral vampires, you can learn how to induce the condition of sleep paralysis. Why would you want to do that? Apart from its bad reputation, sleep paralysis is an excellent preliminary practice to lucid dreaming. When you learn how to

control your fear, relax, and use deep breathing to relieve tension, you also gain basic skills of dreaming consciously. This is a good start to OBE (out of body experience) as well. All forms of astral travel and OBE are closely connected to sleeping and dreaming states. You start your journey while lying in bed, safe and sound, and when the experience is over, you simply wake up by recovering awareness of your physical body. It sounds easy and it is easy. The problem with OBE is that many practitioners struggle and fail by trying too hard, eventually ending up disappointed that “nothing happened.” In fact, separation of the astral body from the physical is only a metaphor, and what we actually use to travel through the astral environment is our mind. Our consciousness becomes detached from the body and projected onto the astral plane, where we travel through various realms and interact with their dwellers. It is like in a dream, and a conscious (lucid) dream is actually an out of body experience in itself. Sleep paralysis is a perfect starting point for this experience.

Let us now take a look at several simple instructions of how to induce such a condition. Of course, you can expand and modify this list yourself as you practice and master the following techniques.

- ★ **Prepare a plan for your astral travel before going to sleep:** think what you would like to experience, be it a travel to an astral location or dream sex, and remember to keep it open-ended.
- ★ **Relax, clear your mind, and breathe deeply:** when you are completely relaxed, visualize a door, gateway, or tunnel through which you can enter the dream/astral environment and keep your focus on it while falling asleep or going into a trance.
- ★ **Keep staying in the relaxed state:** if you wake up, do not move or change your position.
- ★ **Sleep on your back:** do all relaxation and breathing exercises in this position as well.
- ★ **Keep an erratic sleep pattern:** if you are a heavy sleeper, set up alarm to wake up several times at night. If you go to bed at regular hours, change your routine. If you are sleep deprived, take a nap and try to enter the paralysis state this way.
- ★ **Wake up 1-2 hours before your normal waking time and then nap.**

- ★ **Use external aids:** for instance, listening to a guided meditation may help induce sleep paralysis and take you into a conscious dream.
- ★ **Use herbs and supplements:** among substances helpful in triggering sleep paralysis are caffeine, choline, galantamine, and certain plants known as “dream herbs,” such as *Calea Zachatechichi*.
- ★ **Meditate:** before sleep or when you wake up you can stay up for a while to focus on the intent of your dream/astral work. State clearly what you want to achieve, repeat it a few times, or visualize it.

Usually, the first symptoms signaling that you have successfully entered sleep paralysis include being unable to move and hypnagogic images flowing through your mind. Remember that at this time you may experience a presence of someone or something in the room or feel a pressure upon your body. If you begin to struggle then, you will have the “night hag” experience, which can be extremely unpleasant. The key to using this state as a preliminary practice to conscious dreaming or OBE is to stay relaxed and conscious of what is going on. Tell yourself: “I am dreaming.” Repeat it as many times as you wish. At the same time, keep breathing in a calm and steady rhythm. You can then envision a door or tunnel through which you can travel, your astral double to which you can project your mind, or simply focus on a rising, falling, or spinning movement. With the proper focus, you will be able to turn this experience into anything you want.

Ritual of Lamia

Lamia in Greek mythology was a beautiful Libyan queen who was transformed into a vampire and a child-eating demon. Later, however, her name became synonymous with Lilith in her succubus aspect. In European folklore, “lamiae” (plural) were sexual vampires who seduced men and fed on their blood and life force until they eventually killed their victims. In return, they endowed their lovers with inspiration and creative passion. In this sense, they resembled *Leanan Sidhe*, another spirit of a succubus type, of which we will speak more in another chapter. The word “lamia” was also used in reference to a prostitute or simply a woman using her charm and seductive powers to achieve her goal, often destroying her lovers. In medieval depictions, Lamia is presented with

the body of a snake but the breasts and the head of a woman. This is also how she appears in rites of magic, although she can simply manifest as a beautiful woman with the human body and opuntian features, like a forked tongue or reptilian eyes. Her hair is black and red, like Lilith's and she actually looks like the Queen of Demons. She is an excellent teacher of sexual vampirism and she can be called as a lover and initiator.



Sigil of Lamia

The following working is an evocation of Lamia to manifest into your dreams. You can also adjust it to a normal evocation and commune with her through a black mirror or another scrying medium, but working with her through lucid dreaming is the best way to approach the goddess. She requires offerings of blood and sexual fluids, therefore we will use a simple auto-erotic technique to enter the trance, combined with triggering the sleep paralysis condition allowing for interaction with the entity. The ritual can be performed both by male and female practitioners, and she can be asked to come either as a lover or teacher, and she can also be both.

Prepare the sigil of Lamia. It should be drawn in red on a black background. Burn some incense on the charcoal—sandalwood or rose will be best for this ritual. Then sit in a comfortable position and put the sigil in front of you. Anoint it with your blood and focus all your attention on it. At the same time start chanting the following calling:

*Lamia, Harlot and Vampire,
I call to you this eve!
Come to me on your black wings,
With your lips red as rose,
And your eyes filled with lust and hunger!
Receive my offerings and awaken me to life through your mysteries of
blood, sex, and death!
Enter my dreams and let me fly with you through the night!*

Feel free to personalize the words of calling if you wish. As you chant, send the intent of the ritual through the sigil. See how it becomes charged and activated with your vital force, and visualize it glowing with red and black energy of the goddess. This energy is fierce and dynamic, entering the temple like a black wind and creating a vortex of living darkness around you. Focus on the atmosphere in your ritual space and feel the presence of the goddess manifesting in front of you, awaiting your invitation to enter your consciousness. You can visualize her by using ancient depictions or simply open yourself to her image forming within your inner mind.

At the same time enter a trance by using auto-erotic stimulation, slowly arousing yourself sexually. You can move from the sitting to the

lying position in this practice. While doing this, visualize the black vortex of energy that you have summoned through the sigil and by chanting the calling of the goddess. Continue arousing yourself, step by step bringing yourself close to orgasm and delaying it. Repeat it as often as you can and exhaust yourself sexually, at the same time moving your energy up—from the lowest chakra to the highest. Feel this energy flowing through your whole body in waves of heat and electricity and make it as intense as possible. Finally, yield to orgasm. At this point, hold your breath and visualize that all this energy is sucked into the black vortex around you and you are completely dissolved in this ecstasy. You may then anoint the sigil with your sexual fluids or simply stay as you are, lying on your back and slipping into a dream.

Focus on the intent of meeting the goddess in your dreams and stay relaxed until your body is paralyzed and you find yourself at the threshold of sleep. At this point you may actually see the goddess hovering above you or sitting on your bed, taking shape from the darkness around you. If you do not, simply visualize her as a shadowy humanoid figure or a half-woman half-serpent. Ask her to guide you through your dreams, teaching you mysteries of astral vampirism and sexual alchemy. Then enter a lucid dream to commune with her on the astral level. When you wake up, thank the goddess for her presence and leave some more blood on the sigil as a token of gratitude.

She can be called once or a few times, or you can make a pact with her. About pacts, however, we will speak in another chapter of this book.

Flying Through the Night

While in the previous working you evoked an astral vampire into your dreams, in this one you will learn how to become an astral vampire yourself. This way you can have astral sex with another person, like in the case of the incubus working and you can also feed off them. This happens without the other person's awareness of what is going on and it works best if that person is sleeping. If you want to practice the art of astral vampirism, I recommend approaching your target through sexual intercourse rather than attack. It is also useful if you can shape-shift astrally as this makes it more difficult to identify you by the victim in case

they are skilled in astral work themselves or simply naturally clairvoyant. Finally, you should have a link to a person you want to connect with astrally. Ideally, this should be something personal, like hair, blood, or an object that belongs to the target of your magic. If you do not have anything like this, you can try focusing your magic on the photo of that person, but the more personal the link, the better chances of a successful astral connection.

This ritual also involves working with your Body of Shadow, which is a form of your astral body. The Shadow in Jungian psychology is the "dark side" of human consciousness, the reservoir of unconscious aspects of the Self. In occult it corresponds to the Qliphoth and the dark side of the universe, both in the micro (inner) and the macrocosmic (outer) sense. Therefore, if you have any moral or other objections of working with astral vampirism and feeding off other people, by identifying with your Shadow and assuming the Body of Shadow you will get rid of them, at least for the time of the ritual. By projecting your consciousness into the Body of Shadow instead of Body of Light (which is normally used for astral travel) you gain access to primordial aspects of the Self—atavistic, bestial, and predatory—material that is usually forgotten, inaccessible, or considered forbidden. This often triggers an experience of shape-shifting, and you may be automatically transformed into a nocturnal creature, demonic entity, or an astral predator and manifest its consciousness and abilities in a natural way. At first this can be very confusing or even terrifying, and I certainly do not recommend it to a beginner on the path. If, however, you are an experienced astral traveler, able to work with your astral double and you are willing to connect with your Shadow, this can be an amazing experience regardless if you choose to abuse and feed off other people or simply explore your dark side in other ways. It is also worth noting that the more often you identify with your Shadow, the greater change occurs in your astral body and the transformation eventually becomes permanent. This will affect your aura and energy field, and the change can often be sensed or even seen by clairvoyant individuals. On the mundane level this change is signaled by violent and aggressive tendencies, sometimes fluctuating with depression and manic-obsessive behavior. In myths and legends, the vampire (also the werewolf) is an archetype of these tendencies in their unbalanced form—hence we are speaking here of astral vampirism. In fact,

however, this is a metaphor of your Shadow, which can take many forms, often depending on an individual practitioner, so feel free to let your imagination run wild and do not force anything.

Prepare your temple for this working. You can perform it in meditation, astral travel, or through lucid dreaming. By this point you should already be familiar with all these forms of astral work. Sit or lie down in a comfortable position, relax, and clear your mind. Leave the mundane world behind you and focus on the intent of your work. You can use candles, incense, and music for this working—feel free to perform it as you like. Keep the link to your target close, preferably holding it in your hand.

Focus on breathing and relaxation until you reach the state of body paralysis. At this point visualize your Body of Shadow—see it hovering above you or in front of you. It is completely dark, sucking all light, absorbing it, and transforming into darkness. Let your imagination give it shape—it can be a human body, your dark astral twin, but you can also envision your shadow in the shape of a classic vampire, with claws, wings, and pointed teeth. Of course, you can also mold it into other shapes—a winged serpent, dragon, bird of prey, or another nocturnal predator. When the transformation is complete, project your consciousness into your Body of Shadow: see yourself as the dark creature—see your hands and look at your body, feel the skin, the muscles, and the bones, and spread your wings to fly through the night. Look at the room around you through the eyes of your dark twin and see how your perception has changed. Embrace any thoughts or emotions that may come with this experience and let your instincts guide you. Forget about your mundane identity and fully identify with the astral form you have created.

When this is done, focus on your target. Imagine the person sleeping in their bed while you are hovering above them or standing next to them. Cast sexual thoughts to them and wait for a response. If you attack, they will struggle and you may find yourself unable to connect with their energy field. By seducing them you gain access to their personal space in a natural way. The person will most likely begin to dream about having sex with you, although they will only see you in the form you have assumed for this working. Here it is worth noting that the more terrifying form

you choose, the harder it may be for you to connect with your target. It is for a reason that the image of the vampire has evolved over the ages from a decaying walking corpse to a sexually attractive nocturnal lover. Remember that you have to convince them that they are safe so that they open up to you. When this happens, project your silver cord to connect with the navel chakra of your target—the reservoir of their vital force and sexual energy. You can then drain this energy into your astral body like a vampire. When the feeding is over, simply disconnect from the body of your target and return to your own physical body. Of course, you can also choose to do it through attack and make it deliberately terrifying for your victim, but here we are discussing the use of sex magic in astral vampirism, and in this case seduction works much better than a direct assault.

However you choose to do it, when the feeding is complete, return to your temple and project your consciousness back to your physical body. Make sure you are disconnected from your target. Open your eyes, take a few deep breaths, and close the working. ★



CHAPTER EIGHT



The Witch Moon

RELATIONSHIP between the moon and the feminine has a long tradition, both in magic and religion. The moon phases are believed to correspond to the female menstrual cycle, and the monthly blood is often called “lunar blood.” In ancient myths, as well as in modern magical paradigms, the Great Mother is portrayed as a “triple goddess,” representing the monthly cycle: she is the maiden (the waxing moon), the mother (the full moon), and the crone (the waning and the dark moon). Lunar blood is symbolic both of life and death: its red color stands for life, but it is also a “dead fluid,” excreted from the body as a waste and lifeless substance. Therefore, it has always been ascribed mystical powers, both in mythology and magic. In Abrahamic religions it was viewed as impure, a sign that a woman is not with child and her maternal role is not fulfilled. Ancient cultures, however, saw menstrual blood from a completely different perspective: it was the substance from which the Great Mother created the world and humanity, like in a Mesopotamian tale where the goddess Ninhursag creates mankind of clay and her blood, most likely menstrual. This kind of blood was the mystic substance of creation, the elixir of life which gods drank from the womb of the Great Mother, “the vulva of the earth,” to gain longevity, creativity, or even immortality. It was the Hindu soma, the life-giving ambrosia of the ancient world, the Tantric amrita, the intoxicating brew of witch cults, and the nectar from the cup of the Whore of Babylon.

In this chapter, we will address these old and modern views of using menstrual blood in sex magic, alone and combined with sexual fluids. We will take a look at its magical value and qualities, and by the end of this chapter I will provide a ritual showing how the blood of the moon, "the witch blood," can be used in a practical way by a female practitioner.

Lunar Magic

When we speak about "lunar magic," we usually refer to spells and rituals performed on the astral plane or in connection to the astral or dream environment. Traditionally, however, lunar magic was a kind of magic performed in harmony with the different phases of the moon. The moon was believed to be feminine, representing the Great Mother, and it was connected with waters and the tides, and all that belongs to the domain of the female: emotions, the rhythm of nature, cycles within the universe, intuition, mystery, renewal, balance, and receptivity. The "triple goddess" concept is here the best example. The "maiden" represents all these powers in a dormant form, the force that has not been yet awakened, corresponding to the waxing moon and all magic that is aimed at growth and development. This is Diana, or in the Left Hand Path paradigm, we might say that this is Lilith in her maiden form, the Young Lilith, or the Lesser Lilith. The "mother" aspect of the Lunar Goddess stands for the force that has been awakened and is at its peak. This corresponds to the full moon phase, which is thought to be the most powerful time for magic aimed at creation and planting an intent to manifest as it represents fertility and the ability to give life. In mythology, this aspect is personified by Hera, the divine mother, but we can also relate it to the role of Lilith as the mother of all demons and abominations of the earth. This is the Lilith that lives on the shores of the Red Sea, mating with Samael and each day giving birth to hundreds of children. Finally, the "crone" aspect of the Lunar Goddess corresponds to ageing and the waning moon, representing the underworld and the mysteries of death: magic that is dark and destructive, curses, necromancy, and rites of malefica. This is represented by Hecate, the dark queen of ghosts and witches, presiding over the mysteries of the waning and the new moon,

which is a symbol of death itself. This dark and terrifying aspect is reflected in the mythology of Lilith as well, and it is called "the End of All Flesh."

Therefore, the term "lunar magic" embraces a lot more than a mere reference to the astral plane, although all these concepts and definitions are connected with one another. The Lunar Goddess is a creator and destroyer. She has created time, with all its cycles of growth, decline and destruction, and she is the cause and the measurer of time. She is the giver of life and devourer of the dead, the fertile womb and the tomb where the body is put when mortal life comes to an end. The same corresponds to the moon in mythology and folklore and to the astral plane in Qabalistic interpretation. We have already discussed the concept of Yesod/Gamaliel on the Qabalistic Tree, which is one of three realms within the astral plane referred to in the Qabalah as Yetzirah, the World of Formation, corresponding to the moon, intuition and psychic powers. While Yesod is the moon in its bright phase, Gamaliel is the dark side of the moon—the kingdom of Lilith and the realm of the dead. This is an old view, and the moon as the dwelling place of discarnate souls is a concept that is found not only in the Qabalah, but also in the Vedas, Gnostic beliefs, and many ancient mythologies worldwide. For example, ancient Greeks often located the Elysian Fields in the moon, and Orphic and Pythagorean sects believed that the moon was a gate, a female vulva through which souls passed on the way to the paradise-fields of the stars. The moon was also a receptacle of souls that left their mortal bodies and awaited reincarnation, sheltering both the dead and the unborn, and it was the vessel for menstrual blood by which each mother formed the life of her child. While in ancient times this belief represented the wonder and mystery of the universe, it changed drastically with the development of Abrahamic religions, which also gave rise to the Qabalah. Therefore, the dark side of the moon on the Qabalistic Tree is the "Obscene One," manifestation of the Whore of Sitra Ahra and the realm of demons feeding on sexual fluids and vital force of man. It is also the "red moon," or "the bleeding moon," referring to menstrual blood and the view of a woman as the source of "impurity."

On the one hand, magic of Gamaliel is a remnant of ancient rites of sex and fertility and cults of the feminine in which menstrual blood was

an essential element. In these rites, menstruation was a symbol of both life and death as well as purification. Therefore, we have two views of the woman: Eve—the wife, and Lilith—the whore. In this sense, Eve represents the fertile phases of the cycle while Lilith signifies menstruation and her lunar blood is the essence of the moon of Gamaliel. On the other hand, it is the realm of the dead and all evil spirits. Vampiric entities which reside here suck the life force of astral travelers, conscious and sleeping or dreaming, and channel it into Qliphothic tunnels to nourish forces that are brooding there with the power contained in blood. Eve is the nourishing side of the instinctual feminine while Lilith is her death-dealing opposite. It is believed that her powers are the greatest at the instinctual crossroads of the woman's life: at puberty, during pregnancy and menopause, and at each menstruation. These phases of the female cycles have always been feared the most. In ancient and medieval times the first monthly blood of a girl, the "moon dew," was thought to have both nourishing and poisonous powers. Used in love potions, it could bind the man for the rest of his life. As an ingredient of curses and malefic spells, it ensured a quick and incurable curse. About menstruation and its magical qualities we will speak further in this chapter. The most terrifying phase of the woman's life, however, was that of menopause and after. A post-menopausal woman in medieval times was demonized and served as an archetype of the old hag of fairy tales and the concept of the "old-maid witch." She was a "dry woman," believed to be sexually ravenous and continuously hungering for seminal fluid, at the same time incapable of using it to give life, and therefore associated with mysteries of death and works of *malefica*. Hence, the image of the witch as a terrifying crone, able to take away sexual powers from men, devouring newborn babies, and "riding the broomstick" to appease her insatiable sexual appetite.

But let us get back to the subject of lunar magic. In modern times, apart from the traditional associations of the moon with the feminine, we can say that lunar magic is simply the magic of death and creation. How does it tie into the practice of sex magic? We have already discussed the use of orgasm in dissolving consciousness and creating a void, or a liminal state of mind, in which we can travel to the astral plane and perform our magic. We also know that orgasm is called a "little death" because it brings us closer to the threshold of life and death, existence

and non-existence, and sex itself is both creative and destructive. Therefore, we might say that all sex magic is "lunar," regardless if it is performed by a female or male practitioner, and no matter if we choose to include the moon phases in our rituals. The latter, of course, may empower our work, but that stems mostly from the long tradition of paying attention to the moon phase while planning magical operations, and it may work for one person and fail for another. The use of menstrual blood in rituals is also an empowering element, especially for a woman, but it is not necessary for sex magic to be effective. What is important, though, is to remember that all creation and all destruction involves the use of the astral, "lunar" plane, and this should be understood in terms of our subconscious mind. While the sun is symbolic of our conscious mind, the moon stands for all that is unconscious and hidden from our conscious Self. Sex magic gives us access to all this unconscious material, allowing us to use it either for creation or destruction, as it is always up to us which way we take in our journey. We can use sex to sow the seed of will into the womb of the Lunar Goddess (astral plane/subconscious mind), plant an intent to grow and manifest (to be born out of the womb of the moon), use the amniotic waters of the moon (astral environment) as a tool of self-knowledge and self-transformation, and gaze into the dark side of the moon (subconscious material) to explore our Shadow Self. Sex is a useful tool in this work because it opens us in ways that other forms of magic do not. However, let us now discuss how to combine sex with the traditional view of lunar magic in the modern context.

Poisonous Moon

Traditionally, lunar magic is based on the female and feminine energy. This can mean working with goddesses and feminine currents, but it can also refer to magic performed by a woman. How does it differ from magic performed by a male practitioner? Of course, there is a different kind of sexual energy involved, different fluids and secretions, etc., but there are also other, subtle differences. Female magic is more intuitive, irrational and receptive. While male practitioners usually like to see everything as logical and coherent with clearly defined goals and plans, women tend to simply go with the flow, opening up for the experience and embracing it as it unfolds. This is also what working with feminine currents and

energies involves. Goddesses and spirits embodying particular aspects of these currents rarely speak in a straightforward manner or deliver their messages in a direct way. Instead, they speak through visions, allegories, metaphors, and symbols, leaving interpretation to the practitioner. It is, therefore, much easier to establish contact with the Lunar Goddess, be it Lilith, Hecate, Diana or another deity, through dreams, invocations and liminal trances than through rites of evocation or other methods involving direct interaction. Sex magic is an excellent tool in this work because it opens us in all possible ways. At the moment of orgasm, we are the closest to the divine and the most receptive to transmissions from other planes and dimensions as well as the most powerful in our ability to manifest our intent and bend reality to our will. Female magic is also like the phases of the moon—it changes and fluctuates all the time. While male energy is usually steady and remains at the same level, unless there's a sickness or some sort of crisis involved, female energy goes up and down, reaching the peak of its power at certain points of the monthly cycle (either menstruation or ovulation), and being extremely low at others. High phases are excellent for works of creation and manifestation. Low phases are good for divination, scrying, channeling, and other practices that require openness and receptivity. The same applies to the feminine lunar current—on some days it is stronger and easier to access, and on others it is at its lowest extreme. These ups and downs are traditionally linked to the moon phases with the full moon being the time for creative work and the dark moon the time for rest and rejuvenation. If a female practitioner taps into this cycle and synchronizes it with her own, she will intuitively know when and how to use her magical potential in the most successful ways.

Of course, there is also the question of menstruation and the use of monthly blood in magic. The term “menstruation” derives from the Latin “mensis” (month), which is also related to the Greek “mene” (moon). Traditionally, monthly bleeding was considered a cosmic event, connected with the moon, lunar cycles and the tides. It was believed that the menstrual cycle was governed by the cycles of the moon and the blood shed by a woman contained that lunar energy. A woman was believed to be at the height of her power at this time and her blood was used in many kinds of magic. But menstrual blood was also a taboo for many world cultures, especially for religious reasons. Menstruating

women were considered dirty, unclean, impure, frightening, dangerous, or deadly. They were secluded until they would return to the state of ritual purity, which was usually marked by a purification rite, such as e.g. the Jewish “mikveh,” ritual bath. The Book of Leviticus declared that a woman would be ritually impure for seven days during her menstruation, and in the later times this period was increased to twelve days, during which sexual contact was forbidden. Menstrual blood was “demon blood” and the woman was thought to be possessed by Lilith during her bleeding days. In Jewish folklore Lilith was believed to cause all impurity in the world. In the *Dictionary of Jewish Lore and Legend* we find a note that in the Middle Ages it was considered dangerous to drink water at solstices and equinoxes because then Lilith's menstrual blood dropped down from the moon and polluted exposed fluids. It was thought to be so poisonous that even a single drop could kill the population of an entire town. Lilith was an archetype of the “demonic female,” the embodiment of impurity and witchcraft, both because of her “whore” aspect and her association with menstrual blood, which was of a great significance in sexual magic. In medieval Europe, menstrual blood was used in love potions and believed to be an aphrodisiac because of erotic power contained within women's sexual secretions. When mixed with wine, it was supposed to induce love, madness, mania, catalepsy or make people walk in their sleep. Used in amulets and talismans, it could bind a man to a woman with irrevocable ties. Also now menstrual blood is often used as a powerful medium to consecrate ritual tools and in many kinds of binding magic, but we will talk about it later in this chapter.

It is also worth mentioning that ingestion of menstrual blood (and other bodily secretions) has been practiced in many forms of magic from ancient to modern times to increase spiritual powers. While the western “high ceremonial magic” tends to view the use of bodily secretions as merely an antinomian and rule-breaking practice, menstrual blood, semen and urine have been commonly included in rites and spells of folk magic and witchcraft for centuries. Lunar blood can be used in love or lust spells and curses, for anointing statues and talismans, for consecrating magical tools, and for magical ointments and potions. For a female practitioner, menstruation is also a good time for astral work, scrying and divination, and many kinds of personal rituals. Lunar blood (alone or mixed with semen during an erotic ritual act) may be soaked into a

piece of fabric and ritually burned to attract spirits from the Other Side. The influx of sexual energy is particularly strong at this time and a woman is extremely sensitive to astral impulses. Blood draws forth astral entities and manifestations, especially demons of sexuality, incubi and succubi, Qliphothic vampires, and all kinds of spirits that feed on sexual energy. It is, therefore, a perfect time to explore the astral realm of Gamaliel, commune with its dwellers and channel the force into other magical operations. Yet, this is also the time of greatest vulnerability, and once the energy is channeled its level drops down rapidly and cannot be recharged for a while, which the female practitioner can experience as extreme weakness and inability to ground herself. The current of Lilith contains both life and death within, the flow of force and the empty void.

Monthly blood is also often thought to be a powerful component of all magic aimed at creation. This idea is derived from ancient myths of the Mother Goddess as the creator of mankind. In ancient Mesopotamia, the great goddess Ninhursag, mentioned already in our discussions, not only created humanity out of her "blood of life," but also taught women to form clay dolls and anoint them with menstrual blood as a conception charm. It is also sometimes believed that the name Adam, the first man, comes from the feminine "adamah," meaning "bloody clay," or "red earth," referring to the monthly blood of the Great Mother. In ancient times, it was believed that man was made of earth or clay, but the power that made a human body grow was the moon, the source of monthly blood, which was thought to be a potent nourishing substance. Menstrual blood was the wine of the gods, the secret of immortality, authority, and creativity, the source of inspiration and magical powers. On the other hand, it was just as deadly. A touch of a menstruating woman could poison the fruits of the field, make wine sour, cloud mirrors, rust iron, and blunt the edges of knives and swords. If a man lay with a menstruating woman during an eclipse, he would surely fall sick and die. In other words, nothing was as unclean as a woman in her periods, and whatever she touched became unclean as well. In medieval times the paranoia was so great that from the 8th to the 11th centuries many church laws denied menstruating women access to church buildings. When a woman had her monthly period, it was viewed as a sign that her body, the vessel of all evil and impurity, was purging itself of its uncleanness and it was considered as dangerous to have any contact with

this "unclean" substance. Following the story of Lilith and her demonic children, medieval scholars often claimed that monthly blood was poisonous and that demons were produced from menstrual flux. Even in Victorian times, there were still many superstitions connected with menstrual blood and it was believed that a child conceived during a menstrual period would be born with a caul and would have occult powers.

As we can see, menstrual blood is a highly ambivalent substance. Even in modern times, many male practitioners shun the very idea of working with the monthly blood of their female partners, and many women still tend to think that their period is an obstacle in magic rather than a tool of power. Fortunately, this view is changing with many publications being released on this subject and inviting the practitioner to work with our natural potential in all its forms and in all possible ways. For couples, it is often recommended to work with both sexual fluids—semen and menstrual blood, and this is what is usually meant in modern times by "amrita."

Amrita

In ancient magical traditions, menstrual blood was the ruby elixir of life. In India it was called soma, and in Greece it was ambrosia, the nectar of the gods. This, however, included also the concept of monthly blood mixed with semen. In rites of magic, ingestion of lunar blood is a form of sacred cannibalism. The practitioner unites with the Great Initiatrix not only in sexual act but also by consuming her energy. Ritual consumption of menstrual blood is common among many Left Hand Path forms of Tantrism. The red color of blood is the official color of Vama Marga and the female initiatrix is sometimes adorned with a scarlet flower or she may wear a scarlet robe. Menstrual blood is thought to be especially rich with Shakti power, possessing magical properties in their own right. Female vaginal secretions are consumed as pure feminine energy in rites venerating Shakti. This fluid is called amrita, or "elixir of immortality," and it is believed to contain the power to transform human consciousness, quickening the awakening and rise of Kundalini. This female form of amrita is considered to be the most powerful at the time of menstruation. It corresponds to the "ruby elixir" in Western alchemical texts which refer to this mystical substance as the medicine for the soul.

Sometimes, however, the practitioner consumes menstrual blood of the female partner mingled with his own semen during a sexual rite. In the Gnostic grimoire *Liber Lilith*, which belongs to western esoteric literature, menstrual blood is used to make a red powder potent with magical properties. Dried and mixed with the "white powder," made of male semen and a special oil, it forms a powerful elixir which transforms the body and the soul by increasing spiritual powers and endowing the practitioner with superhuman vitality. Western alchemical teachings are equivalent to the mysticism of the East, in which transformation of consciousness is achieved through the alchemy of internal substances.

In the West, however, ritual consumption of bodily secretions, especially menstrual blood, was regarded by many religions as a deadly sin through which darkness could enter the soul of man. In one of the apocryphal gospels, Jesus condemns this practice as the sin which "surpasses every sin and every iniquity," saying that "men of this kind will be taken immediately to the outer darkness and will not be returned again into this sphere." In the Left Hand Path traditions this view was completely different, though. Sexual elixirs were consumed to transform the flesh into spirit, the mortal substance into the immortal psychic force. Menstrual blood was believed to be an outer form of the magical force contained within the eternal feminine principle of the universe. By drinking the ruby elixir, the practitioner consumed the transformative energy of the lunar current, the essence of the Dark Goddess. It was not absent from Gnostic practices, either. Gnostics believed that ingestion of sexual elixirs would prevent souls from being born into the world of matter and deliver the unborn beings from imprisonment in the flesh. In Gnostic traditions involving sex magic and sacred prostitution the scarlet color represented the vulva of the magical whore/consort. Also in the Book of Revelation we encounter the description of the Scarlet Woman as the mother of harlots.

Semen itself has always been associated with magical powers and considered a mystical substance. Like menstrual blood, it was venerated as a life-giving fluid and it did not have any sinister qualities. In spiritual traditions of the East, semen was sacred and believed to be ten times as potent as menstrual blood, and the mere waste of it was considered unhealthy both to the body and to the spirit. This gave rise to techniques

of working with one's sexual energy which involved fluid retention either in sexual act or in auto-erotic practices, and often in both. This was based on the belief that by drawing the energy released through orgasm into the body the practitioner does not lose one's vital force but uses it to empower one's health and ensures the harmonious flow of the force through the chakras. These techniques are used in modern times as well, and you will easily find them explained in many popular books on sex magic. Here we focus on the subject that is less known, i.e. the use of menstrual blood and blood mixed with semen.

The substance obtained by mixing the sexual fluids of a man and woman in a rite of sex magic is the amrita of the West, the replacement of the eucharist. It is consumed during or after a sex magic working as well as used for a variety of purposes such as consecration of talismans and magical tools. It is generally believed to be a potent substance, especially if the female partner is at that time menstruating and the semen is mixed with her monthly blood. Charged with the energy released through orgasm, it can be a powerful magical tool that you can use to anoint sigils, create servitors, present as an offering to gods and spirits, or prepare special food to be consumed in rituals such as the famous "cakes of light" described by Crowley. The elixir can be shared by the lovers in several ways. One of them is obviously ejaculating into the partner's vagina and then consuming it and sharing it with her through the kiss. Another option is to mix the sexual fluids in a chalice or another external vessel and drink it together with wine. The same can be done by anointing the food, such as cakes, and then eating them in an act of communion. Oral sex can be included as well. There are many options here, and you are welcome to experiment and see what works best for you.

An interesting practice of using body elixirs in magic is provided in *Liber Lilith*. It involves the use of the so-called "oils of Lilith." This oil is obtained by arousing yourself to the peak of ecstasy through prolonged trances in which a "special fluid" is secreted and can be gathered into a vial to be employed in further magical work. According to the grimoire, "It is a clear soft oil that wells in crystal droplets from the sexual organ when she enflames it. The oil is of two kinds, a male kind and a female kind. The male kind flows from the tip of the member and the female

kind gathers in drops on the inner walls of the passage." The oil of Lilith is gathered by a man invoking Lilith and a woman summoning Samael. The grimoire ascribes to this mystical substance qualities as miraculous as amrita: it increases the beauty of women and attractiveness of men, makes a man strong and a woman seductive and unsurpassed in acts of love, prolongs life and ensures good health, cures infertility, and allows for greater pleasure in sexual act. It also attracts Lilith and Samael to whoever is anointed by the oil, making a person a living vessel for these powerful deities. Whether we choose to believe in these miraculous qualities, this is another aspect of sex magic worth experimenting with.

Witch Blood

The following methods of using menstrual blood in magical practices are based on the history and folklore of female magic and witchcraft. It is solely up to you whether you choose to include them in your own practice. They are not supposed to be altered by using venous blood, although in some of them you can experiment with menstrual blood mixed with semen. What you need to remember, though, is that the use of sexual fluids is almost always connected with love spells, rites to strengthen or attract lust, sex magic and practices aimed at creation. Menstrual blood alone can also be used in curses and malefic spells, mostly because of its long tradition of being considered a "forbidden" and "poisonous" fluid. I will present here the most popular of these methods, and the rest you are free to invent and develop through your own work.

★ Love spells & potions

The conviction that a woman can bind a man to her by her menstrual blood is a belief known for ages and widespread in magical traditions across the world. It was usually enough to put a few drops of blood into wine or another drink, or add it to a meal. Sometimes the woman combined it with other methods, like a prayer to a goddess such as Venus, or a magical charm. Monthly blood was believed to aid in obtaining a lover, attracting love and lust of a particular person or strengthen marital vows. It was used both by maidens and married women. Today this conviction is still present among female practitioners and many women still believe in the power of their menstrual blood. Fresh or dried and powdered,

mixed with drink or food, or simply consumed by the lover in sexual act, menstrual substance is still used in witchcraft and rites of female magic. Just the eating of the witch's blood is usually enough in itself for the charm to work, but you can go a step further and combine it with sex magic, i.e. instead of using your monthly blood alone, you can combine it with your vaginal fluids secreted in an auto-erotic trance and empowered by orgasm. You can add it to food or drink, or simply collect and leave to dry and then keep the powder as a component of love spells and talismans. It is an excellent addition to all rites of witchcraft, especially those aimed at attracting sexual attention. Usually, such spells have to be done repeatedly, though, because their effect wears off in time.

★ Talismans & tools

Talismans and magical tools have to be consecrated and imbued with magical power to work properly. This can be done with semen, menstrual blood, or the mixture of both—if they are consecrated in an act of sex magic performed by a couple. All three methods are considered to be effective, so feel free to experiment with them in your practice. Talismans can reflect pretty much any intent you can think of—you can create a talisman for attracting love and lust into your life, manifest money and improve your financial situation, influence someone, create opportunities in your work and career, etc. A talisman can be a piece of jewelry, such as a ring or pendant, a stone, a metal disc, or even a statue or a photo of a person you want to influence. This is all up to your imagination. To imbue them with power through sex magic, the simplest method is to arouse yourself to the point of orgasm, create a thought-form on the astral plane or plant your intent in the astral environment (simply visualize your intent manifesting at the point of orgasm), and anoint the talisman or ritual tool with magically charged sexual fluids to connect it with your intent/thought-form. This can be done successfully both by a male and female practitioner. Since we are talking here about female magic, though, we should mention that a woman can create more powerful lunar talismans than a male practitioner. What is a lunar talisman? By this term, we refer to any tool or amulet made of silver (metal connected with the moon and lunar energies) and imbued with female sexual energy. For this, again, you can use your menstrual blood alone

or you can charge it through a sex trance and mix with your vaginal fluids. Many female practitioners consecrate the tools by actually putting them into their vagina or even arousing themselves with them, if possible. That works well, too. You can also combine this practice with the influence of lunar currents connected with the moon phases, and depending on an intent, consecrate your tools and talismans at the time of the full or dark moon. There are many possibilities here, and all depends on how creative you choose to be in your practice.

★ Magic dolls & other objects

Magic dolls, puppets, and objects such as mojo bags or witch's bottles can be used both for love spells and curses. You have to be careful by using your sexual fluids in malefic rites, though, because this always creates a powerful link and the result may not be what you expect or it will simply backfire on you. A female practitioner can use her menstrual blood, either alone or sexually charged, as an ingredient of such objects as well as to consecrate them. If you use it as an ingredient, add a few drops to the clay or another material you create your doll with, or place some blood on the mojo bag or another container before sealing it. This method can be used to attract sexual attention of a particular person—in this case you should also add some body material obtained from said person, such as hair, blood, sexual fluids, etc. This is necessary for the spell to work. You can also experiment with bags or bottles in which you put a photo of the person you want to seduce, but this method is traditionally based on as much personal material as possible, so try to obtain whatever you can. If you make a doll to represent your ideal lover, without having anyone particular on your mind, simply form a doll out of clay or another material, work your blood and sexual fluids in it, and visualize the features of your perfect partner: what they look like, how they touch you, what you do together, what they give you, etc. Make it as imaginative as possible, and while charging the doll with your orgasmic energy, visualize it coming to life and turning into a real person. You can also make a list of qualities you want your ideal partner to have, write them down on a piece of paper, charge it with your blood, and put it in the bottle/bag or work into the clay doll. If you do it properly, such a person will manifest in your life shortly after performing the ritual. Then you can name the doll and keep it as a permanent link to your lover. You can

also empower it with your blood and sexual fluids on a regular basis to bind your lover to you if you wish. Male practitioners can try the same method with their seminal fluids, but this kind of magic traditionally belongs to the female domain.

★ Curses and malefic magic

For this I do not recommend sexual fluids at all. Instead, a female practitioner can use her menstrual blood, either fresh or dried and powdered. A curse can be cast in many ways. I am not going to discuss these methods here as there are other books on this subject. We will only mention those that include the use of monthly blood. Like in the case of dolls and fetishes made for love and sexual attraction, puppets, witch's bottles and mojo bags can be created to curse someone, inflict a disease on a person or break a relationship. Menstrual blood is used in such practices to "give life" to a doll while the body material obtained from the person that is to be cursed serves as a link between the object and the victim. A photo can be used as well, although if you choose to follow the traditional ways, my advice is to stick to spells done with the body material or personal objects obtained from the target of the curse. In case of practices aimed at breaking a relationship, two dolls can be made and then separated from each other. For binding spells, e.g. to prevent someone from attacking or cursing you, the doll's hands and mouth should be tied or sealed with red cord imbued with menstrual blood. Again, there are many possibilities here and a creative witch will find a way for her spells to be effective.

★ Necromancy & evocation

In ancient times, it was believed that blood nourishes the souls of the dead. In practices of evoking discarnate souls, be it for divination or to gain knowledge about death and afterlife, magicians used large quantities of blood. This was often the blood of sacrificed animals, but menstrual blood was thought to be just as effective. As the "blood of creation," it provided substance for a dead person to materialize. Another belief behind this practice was the conviction that monthly blood attracts spirits in a natural way. For this reason, we can also use it in the modern context, either in necromancy or in any form of spirit evocation. It can be used to anoint and activate the sigil of a spirit, placed on the photo of

a deceased person to create a gateway through the planes and to summon the soul, or as a substance activating mirrors and scrying vessels in interaction with the dwellers of the Other Side. Again, sexual fluids are not always a good replacement of menstrual blood in such practices unless you are evoking a spirit for a sexual purpose, either to establish sexual connection with the spirit through the astral plane or to ask the spirit to do your bidding that has to do with love and sexual attraction.

★ Creation of spirits & thought-forms

This subject will be discussed in detail in one of the following chapters. It is worth mentioning here, though, because creation of thought-forms and servitors can be done with the use of either menstrual blood or semen, and often both are combined for a better effect. Blood and sexual fluids are used to make thought-forms come to life, and if you nourish them by feeding them regularly, they can grow into powerful allies that will protect you, draw love and lust into your life or ensure the steady flow of money. These thought-forms in time become actual spirits that are your "magical children," created out of your vital force and sexual fluids, faithful and obedient, and ready to do your bidding at any time you want.

Ritual of Empusa

For this working I have chosen Empusa, a companion of Hecate in her nocturnal wanderings. Empusa is thought to be a goddess or demigoddess, a ruler of a group of specters called "empusae." In ancient Greek myths, these entities were sent by Hecate to guard roads and devour travelers. However, Empusa herself is related to Lamia as a succubus and vampire. According to legends, she is the daughter of Hecate, a beautiful maiden capable of seducing any man, and feasting on his blood and flesh in sexual act. Her victims are always sleeping, and she comes at night, manifesting through the dream environment. As the daughter of Hecate, the queen of witches, she knows the mysteries of herbs that put a person to sleep, secrets of love magic, and the power of influencing and manipulating men through the art of seduction.

This ritual is therefore designed for a female practitioner. It has not been tested by male practitioners, so if you choose to adjust it and perform it anyway, you are doing it at your own risk. Empusa empowers women to be strong and take advantage of men, and she will come to teach a female practitioner the mysteries of Hecate's witchcraft. Some elements of this art are included in this ritual, the rest you will learn through your work with the goddess. It should be performed at the time of your monthly bleeding. If you are past your menopause, you can replace menstrual blood with your venous blood. This has not been tested, either, but I believe that the goddess will guide you through the procedure if you ask her.



Sigil of Empusa

The idea behind this working is to use your "blood of creation" to bring forth a lover into your life or empower your connection with your partner. It involves creation of a fetish with the use of blood and sexual fluids, out of clay and magical herbs of Hecate. The herbs that can be used in this work are rosemary, sage, thyme, damiana, belladonna, lavender, clover flowers, and catnip. You do not have to use all of them, simply choose those that you intuitively feel might empower your work. Ideally, you should pick them yourself, especially at the time of the full or waxing moon, but if it is not possible, you can simply buy them. Remember that the more effort you put into your work, though, and the more personalized it is, the better effect you can expect from the ritual.

Prepare some clay to form a magical doll, black and red candles, a chalice filled with wine, and your chosen herbs. This is a sex magic working, so you can empower it by performing it naked or dressed as you would dress for a lover, with the use of incense that you normally associate with such work and music playing in the background. If possible, perform the ritual at the time of the full moon.

For a while, sit down and take a few minutes to clear your mind and leave the mundane reality behind you. At the same time, gaze at the sigil of Empusa, chanting her name or some personal words until you feel that the atmosphere in your temple becomes dense and the goddess responds to your calling. Anoint the sigil with your monthly blood to activate the gateway and invoke Empusa with the following words. The chant in the invocation is derived from *The Vision and the Voice* by Aleister Crowley.

*Hecate, Queen of Witches, I call you this night to send me your
daughter, beautiful Empusa!*

*Open the crossroads of the worlds and let her pass through and
teach me your arts!*

*I, (your magical name), call you by the blood of the moon,
And by the power of my desire!*

UNTULALA ULULA UMUNA TOFALAMA LELINA
AHRIMATAHARA ELULA ETFOMA UNUNA ARPETI
ULU ULU ULUMARABAN ULULU MAHATA ULU ULU
LAMASTANA

Repeat the chant for as long as it takes to open the gateways of the night and receive the confirmation of the goddess' presence. You will hear her voice, see her manifesting in front of you, or her presence will be signaled by the flickering of candles or a gust of wind rushing through the temple. When you receive the sign that she is there, invite her to merge with you so that you two can become one. For this, continue the invocation:

*Empusa, beautiful daughter of Hecate,
Teacher of the art of seduction,
Come forth to me and awaken me to power!
I stand before you clothed in moonlight and burning with lust,
And I offer you the blood of the moon,
To become the blood of creation.
Fiery daughter of the night,
Awaken your power within me,
Make me irresistible in the eyes of my lover,
Make me strong and ready to get what I want and when I want it,
Fill my veins with your blood and my loins with your fire,
And grant me the power to fulfill my desires!
In the name of Hecate,
I welcome you in my temple this night!*

Drink now the wine from the chalice, visualizing that you are drinking the blood of the goddess, which fills your veins with living fire. Then imagine yourself as the goddess—beautiful and seductive with flaming hair and eyes like burning embers. This may take a while, so open yourself to whatever may come and let the goddess guide you through the experience.

When the merging with the goddess is complete, focus on your desire, the purpose of your working. At the same time take the clay into your hands and start forming a doll/fetish representing your lover. Work the herbs into the clay and continue until the doll is complete. Do not worry if you do not have artistic skills—it is the intent that matters. Also, it does not have to be a human figure—you can simply form the clay into the shape of a penis. If your ritual is aimed at sexual attraction of a specific person, name the doll—you can simply state it ("I name you...")

or inscribe the name on the fetish. If you have something that belongs to this person, like hair, nail clippings, etc., work it into the clay as well.

When the doll is ready, place it in front of you and start arousing yourself. Imagine your lover and things you want to do with him. Make it as vivid as possible. At the same time, gradually increase your pace and the intensity of your desire/intent. Finally, at the moment of orgasm, hold your breath and push your intent into the womb of the Lunar Goddess, where it will begin to grow to manifest and come to being. Then release the breath by "breathing life" into the doll fetish and visualizing that it comes alive. Anoint it with your monthly blood mixed with magically charged sexual fluids. Let go of your desire and finish the working with the feeling that what you have put into motion is already taking shape and will come to you soon. Thank Hecate and Empusa for their assistance and close the ritual.

The fetish created this way should be kept close to you: in your bedroom, temple room, or simply at a place where you spend a lot of time. You can bake the clay to make it solid and anoint it with your menstrual blood during each monthly cycle to keep the spell active. If you perform this working to empower your connection with your present partner or husband, he should not know what you are doing, but the fetish does not have to be hidden—simply keep the purpose of the doll to yourself. It is also possible that you will receive some instructions or inspiration from the goddess herself on how to proceed with further work. ★



CHAPTER NINE



Blood & Sacrifice

WE have already discussed the power of sex magic in personal transformation and the idea of orgasm as a gateway to altered states of consciousness. So far, however, we discussed the workings of pleasure and ecstasy. What about practices of pain, rites of suffering and submission, blood magic and exhaustion? Can they be combined with sex in magical operations and can they help us in our spiritual development? The answer to both is “yes,” and in this chapter we will take a look at pleasure derived from pain, transcendence initiated by surrendering control instead of acting as an operator, and magical trances achieved through the gnosis of fear and depletion. We will discuss the question of domination and submission within the ritual space, both while working alone and with a partner, and we will speak about practices of BDSM and roleplay in magical context. We will also go back to very roots of sacred sexuality, enter the area of kinky sex with the Qabalistic Angels of Prostitution, and I will present a ritual with Naamah as a Sacred Harlot, involving the use of techniques and methods discussed in this chapter.

Domination & Submission

We are now entering the area of magic where practitioners take themselves to the threshold of their endurance to experience what lies beyond the boundaries of what we know, outside our personal safety zone. In context of sex work, this usually involves practices known as BDSM or

simply SM, which include bondage and discipline, domination and submission, restriction, roleplay, control and surrender, and a lot of other techniques. Some might say that this is only a kink to make your sex life more exciting, others treat it in a serious way and spend thousands of dollars on sex toys and special equipment, and still others simply look down on such practices or approach them with skepticism and suspicion. There are as many opinions as there are practitioners, and this is a very personal area where trust is essential and where experience is based on exchange of power. Outside of ritual context, this power is shared between the dominant ("top") and the submissive ("bottom") and involves a great deal of role playing. In magic, the exchange of power occurs between the practitioner and the spirit or deity, and the god-form can be personified by another person, experienced through astral travel/lucid dreaming, or even represented by a statue or inanimate object such as specially consecrated dildo, for instance. There are many possibilities here and the only limits to how we can perform such a ritual are those of our own imagination.

Whether we are working with a partner or directly with a chosen spirit or deity, trust and openness are the key terms in this practice. The "submissive" must entirely trust their partner to be able to experience other levels of consciousness and take the experience outside the boundaries of the flesh. This is not always easy, and in magical context the question of "danger" is taken to a whole new level. Imagine that you are bound and helpless, and your partner, possessed by an invoked god-form and showing all signs of being "ridden" by a non-human consciousness, is standing next to you with a knife in their hand. Such situations are completely unpredictable, and while in non-ritual context our partner will respond to the "safe-word" and stop the session, this does not apply to a ritual setting, when the practitioner impersonating the invoked god-form acts in possession and is not always in control of the experience. Gods and spirits do not react to "safe-words," and putting yourself into such a situation is a great test of openness, trust, and often also love for the deity or spirit in question, regardless if there is sex magic involved or other techniques, like blood magic, sensory deprivation, flagellation, etc. All of them are potentially dangerous and if you are not willing to embrace whatever they may bring, you should not approach this kind of practices at all. It is equally challenging for the dominant practitioner. In

non-ritualistic sessions, the dominant is in complete control of the experience, sensations, and health of the submissive and has to be equally open for their needs. That is why it is often said that all power belongs to the submissive. Moreover, if the dominant person acts as a vessel for a god-form, they themselves become a submissive and have to put their trust in the deity or spirit, knowing that if anything goes wrong, they will have to take the full responsibility for whatever happens both in the moral and legal sense. This is a test of both openness and willpower, and it carries the same risk as for the non-dominant practitioner.

Why do such practices then? If you have ever been in an SM session or a ritual like that, you may know that this kind of experience has a lot to offer. Pleasure and fulfillment of your fantasies is obviously one of the main reasons why these practices are popular, but there is a lot more to that. Of course, it is not for everyone, but if you are reading this book, which itself involves a great deal of controversial material, I assume that you are open to experiments, interested in transcending your barriers and limitations, and willing to push your boundaries and step out of your safety zone. In this case, I also assume that you might want to experiment with domination and submission in ritual context and perhaps you already have and simply want to learn about other perspectives on the subject. If you have not, my advice is to experiment slowly. Perform such rituals with a partner, possibly with some experience in this work or simply take it easy at first and develop mutual trust. Experience in rituals of possession and magical trances is also helpful as it may prevent threatening situations like the one described above. Also, before you take your SM practice to your temple, you may simply experiment with it outside of ritual context to get familiar with such techniques and use them to explore your body and your physical and emotional responses to such forms of stimulation. In other words, you should already know what works for you and how, otherwise the stimulation can be too severe or too mild, and thus will not bring the desired magical effect. This is especially difficult for the dominant, who has to prepare the whole scenario and then put it into practice, making sure that all goes well and paying attention to the smallest detail. That is why it is often believed that before you assume the role of the dominant, you should first experience what it is like to be a submissive. Without it, you may not be able to connect with your partner on a deeper level when you switch the roles. This

is all very individual, though, and the only advice I can give in regard to that is to experiment a lot in order to find out how it all works and where your personal barriers lie.

Sex in SM sessions is not always involved. This applies both to magical and non-magical context. The boundaries of the submissive can be pushed in many ways, and they do not necessarily have to involve any sexual contact. On the other hand, erotic stimulation is not to be underestimated. Whips, ropes and ties, sexual toys and other props can be used as stimuli, enhancing the experience and taking the submissive into trances of comatose lucidity. Kissing, caressing, and other forms of stimulation can help as well. Everything is good to use if only it adds to the atmosphere and aids in transforming the physical pleasure into spiritual experience. The only thing to remember is not to let sex overshadow the ritual—there must be a good balance and integration of magical and non-magical techniques, and both partners should keep the focus on the purpose of the operation.

Within rites of sexual alchemy, the dominant is the operator, while the submissive is the altar and the vessel where transmutation takes place, and the “substance” that is transformed in the process is the consciousness of the submissive. This happens regardless if the session is taking place within magical or non-magical context. There is always a certain form of self-transformation involved, be it fulfilling the submissive’s unconscious fantasy and thus making it conscious, freeing the submissive from phobias or personal limitations and blockages, eliminating unwanted physical habits, improving self-confidence, etc. In ritual context, however, this is also about developing spiritual awareness. The submissive can be “trained” to feel like a god or goddess, thus acting as a medium or oracle, their senses can be enhanced through the training, their barriers pushed and transcended, and their whole spiritual development taken to a completely new level. How this goes, is up to the dominant, who acts as a teacher, caretaker, and operator of the whole ritual.

This kind of roleplay has a long tradition in magic, and in tantrism, for example, it is expressed by the assumption of god-forms: the male and the female participants of the ceremony embody the god and goddess in an act of sexual union or only one participant acts as a deity to the other while their partner submits to the will of the god. In the latter

case, the dominant, having assumed the chosen god-form and acting in possession, can instruct the submissive in certain acts of worship or service they desire, which can include sex but it does not have to be so, and often these are practices aimed at initiating an inner change, or transformation, within the submissive’s consciousness. Finally, at the end of the ritual, the “deity” releases the submissive from the service, transformed and freed from certain barriers, thus initiating a new level of perception and spiritual awareness. We have already discussed such practices on the example of the Lilith-Samael ritual, which was performed for the purpose of self-initiation and communion with the god-forms through sexual act. Here we will go one step further and combine a sex magical working with the trance of pain and pleasure.

Pleasure & Pain

In magic, practices of domination and submission offer a lot more than it may seem on the surface. They can involve trances of pain and exhaustion, but these are not always necessary, and sometimes the awareness of power or the lack of control can itself trigger a trance-like experience. It is the same with sex—it is usually involved, but not essential to arrive at a trance condition or to achieve a desired effect, and there are many techniques that can put you into an altered state of mind, both sexual and non-sexual. The idea behind using them, however, is similar to sexual stimulation: they are aimed at taking you away from your mundane reality and inducing a liminal/threshold condition in which you can interact both with the physical realm and the astral plane at the same time. Pain in this context works in the same way as ecstasy: it numbs your body, shuts off your physical senses, and pushes your consciousness outside the boundaries of the flesh, thus allowing for astral work, lucid dreaming, OBE, scrying, and other forms of communication with the Other Side.

When you are sexually aroused, there are many hormones at work within your body, such as endorphins, for instance. The same happens when you are in pain, although this is a complex and subjective phenomenon, which does not affect everyone in the same way. Usually, endorphins are released into the bloodstream in small quantities, but the longer the ecstasy, the more hormones are at work. This in turn causes

more sensations of pleasure, and with increased stimulation this experience gradually grows into ecstasy, eventually leading to climax. This applies both to ecstasy and suffering as both can have an ego-shattering effect and create a liminal condition. In SM sessions practitioners use extreme forms of sensations to increase this effect, which involves both pleasure and pain, and we will discuss these techniques in the next section of this chapter. Neither pleasure nor pain, however, is a goal in itself—it is only a method or technique to achieve an altered state of mind and take the practitioner to new levels of spiritual awareness. Sometimes pain is not involved at all, and the feeling of powerlessness and helplessness is enough in itself to reach a desired condition.

In works of domination and submission, the submissive gives all of their personal power to the dominant, thus being no longer responsible for anything and freeing oneself from daily worries and issues. The same mechanism is behind the idea of meditation. The basic rule for a meditation to be successful is to let go of everything—all that we were and will be, leave the mundane reality behind, and stay focused on just being present in the moment. The same condition is achieved through the idea of submission. Another thing to consider is the posture. In many ritual systems, especially those derived from or inspired by the Eastern Traditions, the practitioner assumes certain postures (asanas) to achieve meditative states and to allow for a harmonious flow of energy through the body. This is especially important in yoga and practices with the Serpent Force/Kundalini. Techniques employed in SM sessions, although different in their application, can be used for the same purpose. They can help you move the energy through your chakras, focus on a certain body part or area or even make you forget about your body and focus on the spiritual experience. You can use whipping to activate the rise of Kundalini, ropes and cuffs to put the body to a particular posture and hold it for extended periods of time, insert needles or clamps to shift the focus to a certain body part, etc. The key term here is “sensuality.” Extended and prolonged use of stimulation in heightened states of consciousness makes many forms of magic possible from divination and invocation to manifesting your intent. It can be used as a part of a ritual or simply a kind of magical “foreplay” to get you in the proper mood for the further ritual work. Moreover, the idea of role playing involved in SM sessions helps to enhance imagination and the ability to fantasize,

which is an important skill of a magician. As we have already noticed in the previous chapters, our imagination is a great reservoir of psychospiritual energy that can be used for magical purposes and is accessed in the best way through practices of sex magic. In other words, combining SM techniques with ritual procedures can be a powerful tool for a magician, especially for a practitioner of sex magic.

Power or surrendering control is always about freedom and individual choice. This chapter is not to be misunderstood as suggestion to expose yourself to abuse or abuse others for the sake of magical experience. This is certainly not the case, and just like in SM sessions, also in ritual context both partners have to agree to the working procedures prior to the operation. Whatever you do as a dominant or submissive should be a manifestation of your strength and willpower, no matter if you are in control or bound and exposed to your partner. It should set you free and release you from your phobias and personal issues, not deepen them. This is very important to understand, otherwise you may have a really bad experience that will discourage rather than encourage you to experiment further with this form of magic.

Rituals of Exhaustion & Deprivation

We will now take a look at some of the popular techniques to induce a trance of exhaustion. In the previous chapters, we mentioned similar techniques, but their purpose was a trance of pleasure or simply achieving a liminal state. The following overview lists techniques that can be used specifically for a trance of pain. Some of these techniques are safe to use, especially if you start experimenting slowly and expand them in time, but others are not to be employed without a partner. They are based on the idea of inducing a magical trance through experience of pain and exhaustion, and, ideally, your partner should already have experience in such practices, otherwise you should both proceed with caution. It is easy to do yourself harm through such methods if you are not careful, and for the better understanding of their mechanism, as well as possible dangers and risks, I recommend reading as much on the subject as you can before trying to put them into practice.

★ Whipping

This is an easy technique and relatively safe to experiment with, but it needs time and practice to know how you should do it, how much of it you can take, and where to use the whip. Some parts of the body are too sensitive for that and the pain will only distract you from achieving a trance state instead of inducing it. Whipping, or flogging, has a long tradition in spirituality and it was used in various religious and magical practices as a tool of pain and pleasure as well as penance and purification. This technique has many forms, and apart from whipping, you can use spanking, paddling, or caning. Also, various tools can be involved. The body parts on which they are used include the back and the buttocks, but you can experiment with other body parts as well and see what works best for you. The main advantage of this technique is that it can go on for a long time and it really proves useful in achieving trance states. You can do it alone or you can have your partner do it to you and control the whole experience. Both options are equally effective.

★ Bondage

This goes together with other techniques, although there are practitioners who can achieve an altered state of mind just by being bound or restricted. The very thought of being deprived of any control and completely dependent on your partner can itself trigger a trance state, although usually, it is combined with other methods and forms of stimulation. This comes useful when techniques involving pain are applied to the body as then the person that is bound and restricted has to take them all until a desired state is achieved, and there is no risk of uncontrolled movement and thus getting hurt. The disadvantage is that you cannot do it alone. This is therefore not a technique for a solitary practitioner. Basic forms of bondage and restriction involve using ropes, leather cuffs or metal handcuffs on the wrists and ankles, possibly combined with a collar around the neck. More advanced practices include the use of clamps and other tools aimed at focusing awareness in a certain area of the body, special outfits, or even furniture. Feel free to experiment with that. In its basic form, bondage is relatively safe, but the dominant has to make sure the ties are not hurting the submissive and regularly check the

blood circulation in the restricted or clamped area, otherwise it may lead to a lot of serious problems.

★ Piercing or cutting

This is potentially more dangerous, and without knowing which body areas are safe to cut or pierce, you can really hurt yourself badly. Usually, piercing is done with needles, and these have to be sterile. Many practitioners recommend for this practice only the kind of needles that were meant for this purpose while avoiding sewing needles or office pins. Breaking the skin, whether by needles or razors, is generally a controversial issue. Using this technique for magical trances is effective, but it is certainly not for everyone. It induces a powerful trance of pain, but depending on a tool involved, it can leave scars for a lifetime. It is also easy to damage the nerves if you do not know where to apply piercing or cutting, so a little bit of study of the human body, especially the nervous system, is essential before putting this technique into practice. Besides, piercing in itself is only the most basic form of this practice. Once the needles are inserted, they can be combined with weights, ropes or threads, and other items to stretch the area or apply additional tension. Cutting can be combined with bloodletting, which is even more dangerous and should not be practiced alone. For a little bit of bloodletting you can use lancets or razors, but to induce a really deep trance, either a lot of cutting has to be involved or you have to draw large amounts of blood. If you choose to experiment with that, always do it with a partner who will watch over the whole experience. In certain trances of pain practitioners also use hooks to stretch the skin or to hang themselves on their muscles. This is an extreme practice, which I have not tried myself, but I did witness such rituals and can attest to their effectiveness in inducing altered states of mind. Again, however, they should not be attempted alone.

★ Sensory stimulation & deprivation

Stimulating your senses or shutting them off is a powerful magical technique. We have already discussed eroto-comatose lucidity, which involves extended stimulation for the purpose of achieving an altered state. We have also mentioned sensory deprivation and basic methods to start with this practice. This is another technique that works best if

you have a partner to assist you. It is not easy to stimulate yourself for a long time as this requires you to control the experience, while the idea behind it is to let go. On the other hand, sensory deprivation can make you easily lose yourself in the experience, and the advantage of having a partner is that they will help you out of the trance and intervene in case something bad might be happening to you during the session. Using props such as a blindfold, earplugs, or even a head-covering mask enhances the experience as well as certain forms of bondage. Both techniques are also excellent for magical trances. Long periods of sensory deprivation are believed to increase all psychic abilities, enhance the senses, allow for communication with the Other Side, empower meditation, and even initiate astral projection and OBE, and the same can be said about extended stimulation, for which many tools and sex toys can be used as well. For sensory stimulation, you can also use low and high temperature, like hot candle wax or ice cubes applied to the skin, for instance. All depends on how imaginative and creative you are in your practice.

★ Sexual stimulation

This may involve both penetration and other methods, such as oral sex, the use of sex toys, etc. It can be done alone, but it works better with a partner. Bringing someone to the edge of orgasm, backing off and then repeating it as many times as you can has a powerful effect on the mind. If it is combined with other techniques, such as bondage, where the person is helpless and has no choice but to submit to this "torture," the energy released through the whole session is channeled internally and transformed into inner fire, empowering the Kundalini flow. Of course, it can also end with orgasm and be directed at some form of manifestation as well. Sexual stimulation can involve many SM techniques from basic bondage to advanced methods, and they can all add up to the intensity of the experience.

★ Breath control

This technique involves a variety of methods, from simply ordering the submissive to breathe in a specific pattern to choking and restriction of oxygen. Do not do it alone, and preferably, do not do it at all unless you can perform it with someone experienced. This is a dangerous

method, especially if choking is involved, and it is easy to suffocate while using it in practice. A lot of people die accidentally from auto-erotic asphyxiation, and it is definitely something to be careful with. Combining simple breathing methods with sexual stimulation, bondage and other techniques, however, is relatively safe, and unless you suffer from any respiratory disorders it should not do you any harm.

The Angels of Prostitution

The Angels of Prostitution is a title attributed in the Qabalistic lore to four goddesses: Lilith, Naamah, Agrat bat Mahlat, and Eisheth Zenunim. They are described as succubi, demonic entities inciting erotic dreams and stealing semen from sleeping men for the purpose of breeding demons and evil spirits. It is also believed that all of them are partners of Samael, the Prince of Darkness and the ruler of the Qliphoth. From the magical perspective, they reside on the border of dreaming and waking, at the gate between the physical world of manifestation and the astral plane, where they introduce the traveler of the Nightside into mysteries of their sexual gnosis.

The title of the four goddesses refers to the phenomenon of temple prostitution, which was a significant part of the ancient world, especially Near East. It was based on a belief that a woman can gain the favors of the gods by using her sexuality and making herself sexually available through the temple. Payment was not always involved, which implies that we are not dealing here with "prostitution" in the usual understanding of this term, but rather a part of the religious set-up. In some parts of the ancient world, it was believed that every girl at some point in her life had to go to the temple and remain there until someone had sex with her. After that, she was free to go and get married. If she received payment, it would be placed at the altar as an offering to the deity she served. These and similar practices were either a form of worship or a kind of sacred marriage between the woman and the deity, and were widespread across the ancient world, from Babylonia and Greece to India. This involved the cult of such goddesses as Inanna or Kadesh, patron deities of fertility, sacred ecstasy, and sexual pleasure. Lilith and her three sisters known as the Angels of Prostitution belong to the He-

brew tradition, and there is little evidence that they were actually worshipped as goddesses of temple prostitution. Instead, they were believed to be demons and mothers of evils spirits and abominations of the earth, such as the Plagues of Mankind. We can, however, still use them to tap into the idea of sacred sexuality and explore their powers and attributes in modern context.

Before we embark on this work, however, it is worth noting that all four goddesses have many masks and manifestations that can be worked with, and from a broader perspective, their teachings embrace much more than just sexual gnosis. We already discussed the mythology of Lilith and we know that she is not merely a succubus, but the powerful Queen of the Qliphoth presiding over the whole Dark Tree and her masks and incarnations are countless, from the Serpent in the Garden of Eden to the embodiment of death itself. Therefore, it would be wrong to assume that by knowing one of these masks we already know her as a goddess. Her gnosis is complex, and the title of the “angel of prostitution” is only one of her many manifestations. The other three goddesses described as the Angels of Prostitution have other masks as well and can be encountered throughout the whole Dark Tree, e.g. Eisheth Zenunim appears both in the realm of Gamaliel and Satariel. Their nature is less complex than the Queen of Sitra Ahra, though, and they are often viewed as forms or “masks” of Lilith, rather than beings in their own right.

Each “angel of prostitution” represents a different aspect of sexual gnosis, and therefore can be viewed as a separate initiatory force. In this paradigm, all four goddesses are also seen as manifestations of the Dark Feminine. The whole kingdom of the Qliphoth in this sense constitutes the body of the Dark Feminine: Lilith/Malkuth is her vulva, Gamaliel her womb, and the tunnel of Thantifaxath the passage between them. There we also encounter the four “angels.” Naamah, the Groaning One, is the first initiatrix. She greets the traveler at the gate to the Qliphoth, opening the passage to the astral garden of Gamaliel and initiating the path of sacred sexuality. Agrat, the Dancing One, leads us through the tunnel of Thantifaxath into the body of the Dark Goddess. She is called the Roof Dancer because she resides on the border of the

worlds—physical and astral, sleeping and waking, conscious and unconscious—helping the practitioner to pass through the gate and enter the labyrinths of the Qliphoth. Eisheth Zenunim completes the passage, letting the traveler to the Nightside drink the blood of the Dark Goddess, “the wine of the Sabbat,” from her unholy grail, which poisons the mundane senses and opens consciousness for the experience of the Other Side. Finally, Lilith is viewed in this paradigm as the embodiment of the Dark Feminine and the presiding force of the whole process. All these initiations occur through sexual gnosis, and sex is the most natural way to approach the current of the Dark Feminine.

Sex is both life and death, creation and destruction. At the moment of orgasm, all conscious processes are suspended and we experience a sense of void, which is a gateway through which we can travel to other worlds and dimensions and through which gods and spirits descend from higher planes to commune with us. This is the gate of Naamah and the passage to the Other Side. This is also how sex magic works: we use orgasm as a vehicle of transcendence and sexual energy as a force of creation and inner transformation. In Draconian magic, this is combined with directing the inner Serpent Force/Kundalini toward a personal goal, be it manifestation of an intent or self-transformation and inner change. Sexual energy is mostly focused within the lower chakras, which are: the root chakra, the sacral chakra, and the solar plexus. Pushed through the threshold separating Manipura from Anahata, this energy becomes sublimated and directed toward higher goals, activating and awakening the chakras that are associated with psychic and spiritual faculties. I am referring here to the seven-chakra system (Muladhara, Svadisthana, Manipura, Anahata, Vishudda, Ajna, Sahasrara). If you are not familiar with it, you will find the necessary information in my *Draconian Ritual Book*.

Why are we speaking about these entities in the context of SM magic? In my own work, I have found them to be excellent teachers of SM magic, allowing you to experience both the consciousness of a submissive and dominant especially in sexual context. How does it work in practice? Regardless if you are male or female, by invoking Lilith or Naamah you will experience the consciousness of the dominant. Both represent the power and strength of the feminine, and a woman under

the influence of these forms of consciousness feels strong, confident, aware of the power of her sexuality and ready to take what she wants. A man invoking Naamah or Lilith in their aspects of the Angels of Prostitution will in turn experience female domination, which can take the form of visions in which he is taken and put through tests by a strong female force, he may experience an impulse to work with them through techniques of self-inflicted pain, or they will manifest to him as powerful women appearing in his environment outside the ritual. On the other hand, a woman working with Agrat will experience the consciousness of a submissive, and she will act accordingly both in the ritual and in her day-to-day life, taking pleasure from her submission to a stronger force or person. The consciousness of Eisheth Zenunim can be both dominant and submissive. She is a kind of a “sacred whore” who does not refuse to anyone and will do anything at any time. This can have transforming qualities both to a male and female practitioner.

Below you will find sigils and short descriptions of the four Angels of Prostitution. These sigils were designed for an open project conducted by the Temple of Ascending Flame in 2016 and can be used now in your personal work with the four goddesses. Following these descriptions, you will find a ritual of Naamah, but if you wish, you can use a similar procedure to work with the other three “angels.” Feel free to be creative in this work.

Lilith



Lilith in the Angels of Prostitution paradigm is not the same entity as the Queen of the Night, the Night Hag, the End of All Flesh, etc. These “masks” of the goddess bear the same name but are to be viewed as separate beings: they have different manifestations, convey a different type of energy, have different lessons to teach, and are approached through different methods. Here we are dealing with a mask that is a succubus and harlot, teaching you the gnosis of sexuality, both for the sake of self-transformation and to be used in a practical way. The sigil displayed above was designed specifically to represent this aspect of the goddess and stands for the role of Lilith as the binding force of all four “angels.” It includes two serpents typifying Lilith and Samael as the presiding god-forms of Sitra Ahra, the Other Side. Its shape resembles both a chalice, which is symbolic of the consciousness of the initiate on the path of the

Qliphoth, and a heart, referring to sexual gnosis of the Dark Feminine. It embraces the entrance to the path (the vulva as the gate of Naamah), the passage/ascent (the realm of Agrat), and the sacrament/communion (the grail of Eisheth Zenunim). The eye in the center of the sigil is symbolic of the Eye of the Dragon, the center of awareness and awakened consciousness.

In this manifestation, Lilith usually appears with long red hair and wears a red silky dress. In her hands she is holding a chalice, and there are two snakes coiling around her arms, their venom dripping into the chalice. Her potion is her lunar blood mixed with the serpent's venom—the elixir that will poison your mundane perception and empower your astral senses, opening you to the experience of her sexual gnosis. When you want to commune with her, call her through her sigil and name, then drink the sacrament and feel how it enflames your whole body with the burning essence of her current. Open yourself for messages that the goddess may have for you, and let her speak to you through your inner mind. Male practitioners can visualize their union with the goddess as an act of lovemaking. Female practitioners at this point can envision themselves as the goddess—with her flaming hair, red dress, and so on. You may also empower this working by entering a sexual trance and offer your fluids to the goddess by anointing her sigil—listen to your intuition and do what feels right.

Naamah



Naamah as the angel of prostitution is a succubus as well, and the mother of the Plagues of Mankind. Her sigil represents her gate that serves as the point of entrance to Sitra Ahra, the Dark Tree, and is also the portal to the mysteries of her sexual gnosis. It is the vulva of the Dark Feminine, which in rites of Draconian magic is seen as a cave or hole within the earth, rock, tree, lake, etc. This point of entrance exists at the crossroads of the worlds, where the mundane and the physical meet and intertwine on the border of dreaming and waking. In the sigil, this concept is represented by three crescent moons, also typifying the lunar nature of the path behind the gate of Naamah.

When you want to commune with the goddess, call her through her sigil, offering her your blood, and visualize her as a naked woman cloaked in a red hooded cape. Her face is partially covered by the hood and you can only see her carmine lips. She stands at the entrance to a

cave that is surrounded by skulls and bones lying on the ground, and the whole landscape around you is dark, ominous and hostile. The cave, however, is warm and inviting, filled with aromatic incense and the metallic scent of blood, lit by dim red light. Follow the goddess into the cave and commune with her in a manner that she herself will show you. Again, you can envision this communion as sexual union or you can visualize yourself as the goddess. Open yourself to her and let her guide you through her sexual mysteries.

Agrat bat Mahlat



Agrat is a less complex goddess than Naamah or Eisheth Zenunim, and in the Angels of Prostitution paradigm represents a willing guide into the sexual current of the Dark Feminine. Her sigil represents the passage through the gate of Naamah into the womb of the Dark Feminine. The initiate leaves the material world behind, which is symbolized by the inverted crescent, and rises through the body of the Dark Feminine to the astral plane. This ascent is represented by two dancing serpents, which typify the passage between the worlds as well as sexual gnosis of Agrat, the Dancer.

When you want to commune with her, anoint her sigil with blood and call her through it. Visualize her in a narrow corridor lit by blood red light that shines from afar. This light shines from the end of the corridor, and it is warm and alive, like living flesh. There is also the smell of female

sexual fluids in the air, mixed with the smell of her menstrual blood that drips from the walls of the tunnel. In this red light Agrat is seen only as the dark silhouette of a young girl with long straight hair, dancing and moving in a slow, sensual way, inviting you to follow and partake in her sexual mysteries. Again, envision this communion as you wish—make love to the goddess, merge with her, become one with her essence. Stay open to whatever she has to teach you.

Eisheth Zenunim



Eisheth Zenunim is the “Harlot” aspect of the Dark Goddess. Her sigil represents the serpents of Lilith and Samael entwined, forming the astral womb of the Dark Goddess and Eisheth’s unholy grail from which the initiate drinks the blood of the moon. Their shape resembles a heart, typifying the sexual character of this gnosis. The moon dripping blood is symbolic of Gamaliel, the astral garden ruled by the Harlot.

Again, when you wish to call her, anoint her sigil with your blood and open yourself to her mysteries. You can visualize her in her temple inside the living flesh of the Dark Feminine. Above the temple there is a blood red moon, the Moon of Gamaliel, dripping blood onto the whole

scene. This is the lunar blood of the Dark Feminine, whose womb is fertile and ready to receive the seed of your intent/desire. Eisheth Zenunim/the Harlot is awaiting you there. While Naamah's body is covered under a cloak and Agrat's concealed within the play of light and shadow, Eisheth's body is naked, fully exposing her sexuality, ready for sexual union. Her hair is made of living snakes, which bite her lover during the sexual act, making the whole experience a bittersweet communion of pain and pleasure. Feel free to envision this communion as you wish—make love to the goddess or visualize yourself as the Harlot, merging with her astral essence. Absorb the lessons of this gnosis and stay open to whatever the goddess has to show you.

Congress with Naamah

This ritual is meant for a heterosexual couple, and it is a rite of domination and submission, with the female participant acting as the dominant and a vessel for the consciousness of Naamah. If you work alone, feel free to adjust it to your needs, e.g. by invoking Naamah yourself and asking her to guide you through the experience. It may not have exactly the same effect as the working presented here, but it will give you a glimpse into this gnosis.

First of all, you should plan the ritual. It will involve elements of SM magic, so make sure you both are okay with methods and techniques chosen for this purpose. In rites of possession it is not entirely possible to plan everything from the beginning to the end because at a certain point the invoked deity will step forth and take over control, guiding both practitioners toward the climax of the ritual. This does not always go as you have planned, and you simply need to be flexible and open to whatever may happen. For the purpose of preparation or magical "fore-play," however, you should both agree to what this may include.

When this is done, prepare for the ritual as for your other sex magic workings, i.e. shower or take a bath, create a special atmosphere with incense, music, and candlelight, set up your altar for the operation, etc. The altar should include a depiction of the goddess or her sigil, a chalice with the sacrament (preferably red wine), red and black candles, a tool to draw blood, and tools and props that you are planning to use for the

SM elements of the ritual. My advice is to use a blindfold and cuffs for bondage and sensory deprivation and a whip for SM trance. Of course, you can also use other things if you want to. The presented procedure is a basic one and you are welcome to expand and personalize it.

When all is prepared, enter the chamber and begin the ritual. Start it by arousing each other, building up erotic tension and helping each other raise the Serpent Force/Kundalini. You can do it by stimulating each other, chanting the mantras to excite the rise of energy or engaging in a meditation—or you can combine all of this. Do not orgasm, though. This part of the ritual is simply to awaken your sexual energy and build the atmosphere in the temple.

Then you both should focus on the image or sigil of Naamah to call the goddess. She is summoned into the body of the priestess, just like in the ritual of Lilith and Samael earlier in this book, and here only one participant acts as a vessel for the deity. The priest is a passive participant, assisting his partner to achieve the trance and fully identify with the invoked god-form.

The procedure is similar like in other rites of invocation. Focus on her sigil or depiction, anoint it with your blood, and for a moment gaze at it, calling the goddess to manifest her presence. You can do it by chanting her name or words of calling, e.g.:

*Naamah, Pleasant One, Beautiful One, Strong One,
Come to us and guide us through your gnosis freedom and ecstasy!
She who dwells at the threshold of dreaming and waking,
And leads the soul into the womb of the moon,
Enter this body which we offer you as your temple,
And transform us through your rites of pain and pleasure!
We give ourselves to you with our bodies, our minds, and our souls!
Teach us the mysteries of the Lover and the Reaper!*

Feel free to personalize this chant and adjust it to the purpose of your operation. Both of you should focus on the presence of the goddess manifesting through the priestess, and for this you can use meditation or the priest should keep arousing the priestess. He can paint the sigil of the goddess on the body of the priestess with his blood if that feels right to do. Whatever method you choose, continue until the goddess is fully

manifest within the consciousness of the priestess. She will then assume the role of the dominant and guide the priest through the rest of the ritual.

Possibly, at this point you will not need instructions at all as the goddess herself will instruct you as to the further steps. If, however, it does not happen at once, simply proceed to the previously agreed elements of SM magic. If bondage is included, the priestess should tie the priest up, use the blindfold or other props chosen for this ritual. Naamah is a strong predatory feminine force that takes what she wants and when she wants it. Under the influence of this consciousness the priestess can use whatever tools she has, like the whip, for instance, to take her partner into an erotic trance of pain and pleasure. She can convey certain messages to the priest, and sex can be involved if she feels this should be a part of the ritual. The steady but powerful release of sexual energy through the trance of pleasure and pain is sometimes enough in itself to build erotic ecstasy. Let the experience end in orgasm, both for the priestess and the priest if you want to. At this point it is really up to you how you decide to go on with the session.

When you both feel ready to close the ritual, drink the sacrament, thus fulfilling your communion with the goddess, and finish the ritual with the traditional words:

And so it is done! ★



CHAPTER TEN



The Alcove of Fornication

IN this chapter, we will look into pacts and relationships with demon lovers. In medieval times, such relationships were commonly believed to be possible and contemporary literature provides many stories of both men and women who shared their bed with an incubus or succubus instead of a human partner. Such relationships could last a few months or years, but there were also stories of people who spent their whole lives with a demon lover. Lilith herself could take a human form and live with a man as his wife and lover, giving birth to their children, as we learn from Jewish folklore, but such legends and stories are found also in other parts of the world. Usually, the benefits of such a relationship included mostly the mutual pleasure. As we already know, demon lovers were known for incredible sex, often surpassing the intercourse with a human partner. But sometimes there were also other advantages. Spirits such as Lamia or Leanan Sidhe were thought to act like a muse to their lover, providing inspiration and ensuring the flow of creativity. This was especially important for artists, sculptors, musicians, and poets. Often these people sought such a relationship solely for the purpose of artistic inspiration, although sex was a part of that as well because the demon lover required sexual energy for her favors and stayed with her human partner only for as long as he could feed her with his vital force. However, people sought a relationship with a demonic partner also for more mundane benefits, such as money or material wealth, with sex being an additional favor. Therefore, we will discuss here possible advantages and disadvantages of long-term relationships with spirit lovers,

and in the last section of this chapter you will find a sample ritual of entering such a pact, provided on the example of Leanan Sidhe

Pacts with Spirits

Let us first take a look at the general belief in pacts with spirits. Like the legends of the Witches' Sabbat, the pact with the Devil was a widespread conviction in the Middle Ages, both as a part of the contemporary folklore and a fact acknowledged by the church authorities. St. Augustine, whose writings were highly influential in the development of Christian theology, wrote extensively about "pestiferous associations" of men with demons, formed by a pact of "faithless and unholy friendship." His conviction that "sorcerers, astrologers and other dabblers in the occult" were in league with demons contributed to the belief that man can strike a bargain with the Devil and command the forces of hell. Thus, sorcerers sought a pact for personal gain and to control spirits and use their help to successfully perform magical arts. Witches pledged to serve the Devil out of pure malice, to obtain powers to harm others or to satisfy their sexual fantasies by attending nocturnal gatherings. But pacts were also made by ordinary people, desperate individuals suffering from poverty, unrequited love, or simply miserable in their lives. It was widely believed that the Devil appeared to people vulnerable to his temptation and offered them money, love, and power in exchange for their souls.

This belief is reflected in the following story. In 1502, a French peasant, Pierre Bourgot, met a black horseman while searching his scattered flocks. The stranger, whose name was later revealed as Moyset, was either the servant of the Devil or the Devil himself. He promised Bourgot relief from all his troubles if he would serve him as a lord and master. Soon the sheep were found and the man agreed to bind the bargain and swore fealty by kissing the horseman's left hand, which was black and cold as ice. In addition, Moyset asked Bourgot to deny Christianity and promised him gold and pleasures of the flesh in return for his service. This is a classic example of a pact with the Devil, and this is what we normally imagine when we think about pacts with spirits. Regardless whether we choose to believe this story, similar legends of people signing themselves over to the Devil in exchange for wealth, love, or power were a popular part of medieval and Renaissance folklore. One of the

earliest instances of such legends is traced back to the 6th century and describes Theophilus, a steward of the church of Adana, who allegedly sold his soul to the Devil to recover his position from which he was dismissed by the bishop. Together with a Jewish sorcerer, he went to the crossroads at night, where he promised himself body and soul to the Devil and wrote a pact in his own blood, which he then sealed with his ring. The next day he was reappointed steward, but in terror of what he had done, he repented, prayed for salvation and eventually renounced the pact.

Pacts with the Devil, demon lovers, and spirits summoned to obtain wealth were a popular belief throughout centuries. This power was not without a price, though, and demons agreed to serve and aid the sorcerer only in exchange for one's immortal soul as thus they could curse and defy God and his creation. Those pacts were written in the signer's own blood, drawn from the left hand, which carried the person's life-energy and bound their life and soul to the forces of darkness. Then the Devil took the parchment and kept it hidden so that the contract could not be reversed, although legends of such bargains mention several cases when the signer repented and prayed to God and the saints, for which the contract was returned and the soul saved from the Devil's clutch. The signing of the pact usually occurred at the stroke of midnight, in the woods or at the crossroads. In medieval folklore, we will find stories of magicians and witches drawing a circle on the ground, burning candles and incense, and moving about the circle widdershins, reciting incantations and prayers to demons. When the demon appeared, the blood was drawn and the pact was signed. The demon promised to fulfill every wish and desire of the petitioner, granting them a life full of wealth and pleasure for a limited amount of years while they agreed to serve the Devil and presented their soul as a payment for the spirit's favors.

The most famous story of a pact with demonic forces is the legend of Faust and Mephistopheles, in which the scholar, disappointed with the limitations of human arts and sciences, signs away his soul in exchange for knowledge and power. There are many variations of this story, and in some of them Faust is interested only in learning the mysteries of the universe while in others he also asks Mephistopheles for pleasures of daily life, such as wealth and a lover to share his bed with.

In the latter case, the beautiful woman brought by the demon at the scholar's request is a succubus ready to satisfy his every desire. These stories and other legends of pacts with spirits reveal the numerous benefits of such a bargain—longevity, immortality, wealth and prosperity, honors and admiration, delights of the flesh and lovers among humans and spirits, knowledge of things hidden, the ability to gaze into past and future events, powerful familiar spirits, and many others. Apart from Mephistopheles, contemporary grimoires, such as the *Grand Grimoire*, *Grimoirium Verum*, or *Lemegeton*, mention long lists and catalogues of spirits, with their ranks, functions, powers, sigils and methods to summon. Some of these spirits can teach the practitioner liberal sciences and arts: astrology, astronomy, arithmetic, mathematics, geometry, the science of measurement, philosophy, logic, rhetoric, ethics, and geomancy. Others impart the knowledge of languages, including the ability to understand the language of animals and birds, and teach about qualities of herbs, precious stones, woods, or virtues of the planets. There are also spirits that reveal the past, the present, and things to come, helping the practitioner in divination and granting the knowledge of things hidden and secret: creation of the world, the fall of angels, and mysteries of death and discarnate souls. Some demons bestow on the operator the favors of friends and foes, reconcile them, or incite mutual hatred. Finally, there are spirits that deal with mundane things, such as revealing hidden treasures and granting wealth, love, well-being, and some of them can even make women undress before the magician. Other powers of demons listed in the grimoires include the gift of invisibility, secrets of transporting men and things to all parts of the world, shape-shifting, alteration of water into wine, transmutation of metals into gold, or procuring illusions. As you can see, there is hardly anything that could not be obtained by making a pact with a properly chosen spirit.

In modern times, we no longer speak of signing your soul away, though. This is a misinterpretation of the idea behind the pact, a picture promoted by Christian propaganda and powered up by superstition. There is a mutual exchange in a relationship with a spirit, but what this exchange involves is up to the spirit and the practitioner. Sometimes the spirit will ask you to perform a certain task or give an offering of something specific, but this is a subject that requires a book of its own. Since

we are interested here in sexual relations and the exchange of sexual energy for power and initiatory experience, we will now focus on this aspect of the pact, taking a closer look at advantages and disadvantages of such a bargain.

Relationship with a Spirit Lover

While the pact itself is a long-term contract specifying mutual benefits and obligations of both parties involved, a relationship with a spirit lover is like a marriage. It is much more intimate and like any other relationship it has good and bad sides. Traditional pacts were meant to last for the remainder of the practitioner's life, and it is especially true of the contract with a spirit lover. Like marriage, such a pact binds the magician with the spirit with ties that are irrevocable, or at least difficult to break, creating a psychic link between them and providing a channel for mutual exchange.

What are the advantages of such a relationship? Well, that usually depends on a spirit. As you already know, spirits can teach you practically anything, from foreign languages to the most advanced secrets of occult arts, but they usually "specialize" in a certain area and you have to choose carefully what you want to learn and from which spirit. Grimoires and books of magic can help with that, and there you will also find their sigils and information that will allow for an initial contact with these beings. Once the contact is established, the spirit will reveal to you other seals and methods of calling, and it will guide you through your work in a manner that is specified in the contract. It will feed off your sexual energy, in return providing guidance and performing certain tasks and favors for you. Not all spirits are interested in entering a sexual relationship with the practitioner, though. Some beings simply prefer other forms of offering and then a different kind of pact is needed. There are also pacts with deities, which are higher and more developed forms of consciousness, and these are approached in a different way as well. Unlike lesser spirits, which usually specify in certain powers or tasks, gods and goddesses have no limitations to what they can do for us, but drawing their attention and having them interested in a relationship with

us is much more difficult. Personal relationships with deities are a complex subject that does not belong to this book, though, and it is explained in more detail in my *Draconian Ritual Book*.

A relationship with a spirit lover is also potentially dangerous, although we might say the same about any kind of relationship. There are many legends of succubi and incubi preventing their human partner from having any sort of relationship in their day-to-day life, physical sex with other people, or simply being abusive and acting like parasites, i.e. feeding off their lover without giving anything in return. On the other hand, we expose ourselves to the same kind of abuse by entering a relationship with another person, and there are far too many couples in which one person is abusive and controlling while the other is simply a victim of harassment, be it physical, emotional, or energetic. Spirits can be just as jealous and controlling, and they can even make you impotent and incapable of any sex outside the magical relationship. Of course, a pact can be broken and you can free yourself from the abusive “partner,” but here again, like in normal life, it is not always as easy as it seems. If you are not powerful enough to make it happen, the spirit can haunt you for years or even for the rest of your lifetime, making your life difficult in all possible ways. It can ruin your future relationships, steal your vital force causing diseases and breakdown, and initiate a series of accidents and misfortunes in your life. You have to be especially careful with powerful beings such as Lilith or Samael, who enter sexual pacts willingly, but do not take refusal, and I personally do not know any way to banish Lilith completely from your life unless she wants it herself, and methods mentioned in legends and books of magic are only precautions that can help for a short while, have to be done repeatedly, and do not guarantee any results.

How to initiate a pact? First of all, you need to get to know the spirit. Read as much as you can find. Use what you know to make contact and repeat it until you establish a good rapport with the spirit and you are 100 percent sure that you really want it. Of course, forget about the traditional methods of evoking spirits in which you bind them within a circle and threaten them with the names of God and the saints. This is absolutely out of question. Treat the spirit as a friend and ally first—with respect and friendly attitude and then as a lover—with admiration and

openness. Approach it as if you were entering a marriage: get to know your partner and build foundations for a solid relationship with mutual benefits. When this is done, make the proposal by presenting a pact. The spirit has to agree to your terms, so wait for a confirmation. You will receive it for sure—if you do not receive it immediately, it will be delivered to you through situations and events of your day-to-day life. If the confirmation is not delivered, perhaps the spirit is not interested in the pact and then it is not recommended to proceed further. If the spirit is willing to enter a relationship, but does not agree to your terms, you may negotiate them, or the spirit can simply show or tell you what it wants in return for its favors. Once the pact is ready, perform a ceremony to seal it, a sort of a sacred wedding, and keep the contract, signed in your blood, on an altar specially prepared to honor the spirit. Then you just need to fulfill your obligations specified in the contract, and the spirit will act in the same way toward you. Remember that this is a long-term contract, and unless you specify its duration it will most likely continue for the rest of your earthly life or even longer, so approach it with responsibility and make sure that this is really what you want.

The Muse & the Vampire

For the purpose of this book, I have chosen to present the pact with a spirit lover on the example of Leanan Sidhe. Similar pacts can be made with other spirits, such as Lilith and Samael, by male as well as female practitioners. The procedure remains the same, although they may involve different offerings and words of calling specific to the chosen spirit. If you are interested in a relationship with Lilith or Samael, I strongly recommend reading *Liber Lilith*, especially the edition including the magical diary of Karl Steiger, compiled and edited by Donald Tyson. Here we will discuss the procedure and nature of such a relationship on the example of a pact with a spirit whose origins are sought in a different lore and which is potentially less dangerous than liaisons with Lilith or Lamia, although Leanan Sidhe is also sometimes referred to as a vampire and phantom lover.

In Celtic folklore, this is a female spirit generally described as a beautiful muse who offers inspiration to an artist in exchange for their love, emotions, and vital energy. Her name translates to “fairy lover,” “fairy

mistress," or "fairy sweetheart," and it is alternatively spelt *Leannan Sith* or *Lhiannan Shee*. In legends, she is usually depicted as a beautiful woman, dark and alluring, seeking human lovers to feed on the love she ignites in their hearts. Her lovers are believed to live a brief but intense life, often ending in premature death. However, her negative reputation is derived mostly from the works of the popular poet W.B. Yeats, who claimed that she was a malignant phantom and blood sucking vampire. In his view, the "fairy mistress" seeks the love of mortals, and if they consent, they become her slaves. There is no escape from her because her power reaches beyond the mortal life of men, and as long as they live, she feeds off their life causing madness and death. In exchange for the vital force, she endows her lover with inspiration, creativity and genius, hence this relationship is mostly valued by artists and poets. This picture obviously seems disturbing and if you do not want to die an untimely death as a consequence of the pact with her, do not worry—in fact, things are not as bad as they look. In my own work with her I did not find her vampiric at all and I simply believe that her associations with vampirism owe much to Christian superstition and the Victorian obsession with succubi and incubi. She does, however, feed on emotions, and she will incite high emotional states, fluctuating from depression to euphoria, to provide environment for her to manifest. This is often felt in an erotic way, and she will trigger high levels of sexual energy, erotic dreams, or even love and bliss. What goes up has to go down, though, so these highly charged states will be followed by low phases. If you are prone to depressive states or have suffered from any form of depressive disorders, be careful while dealing with her as this may really fill you with thoughts of hopelessness of life or even trigger suicidal tendencies. It is for a reason that she is thought to be both inspiring and deadly.

In legends, the phantom mistress appears to bards in a vision, providing inspiration in exchange for emotions she incites in their hearts. The word "sidhe" itself means "fairy" and in Gaelic mythology it refers to an ancient race of fairies or elves that were believed to live in underground mounds and in an invisible world coexisting with the world of man. While Gaelic folklore calls them "fairies," from our perspective we might rather say that they were primal beings who inhabited the land long before mankind even appeared on earth. This primordiality can be often experienced while working with *Leanan Sidhe*, who certainly does

not resemble a "fairy" in the modern understanding of this word. Do not make a mistake by taking her lightly. She is a primordial, powerful being, who can be just as friendly as dangerous, although the positive attitude is more common and she comes willingly if called with respect and an open heart. In my work, I initially found her a little bit shy and hesitant to step forward, but once she did the flow of creativity and inspiration provided by her was simply amazing. Therefore, she can be a wonderful companion to those who welcome her in their lives and are willing to open themselves to her inspiration.

Her energy is warm, erotic, and intoxicating, filling the practitioner's life and triggering wonderful and magical dreams. It has a vital influence on imagination and all forms of creative self-expression. Even if you are not an artist, writer, musician, etc., you can still profit from a relationship with her as she will unlock your creative skills and inspire you to express them. Her gift is the ability to create something—be it a work of art, music, or anything else that requires you be creative—and she opens access to the depth of feeling, providing a flow of creative energy. This can be felt as obsession and you will not be able to rest until the flow ceases. You will then feel spent, and although this comes with satisfaction with your work, soon after you will long for more. Perhaps you have already experienced that if you are involved in some form of self-expression and you know what I mean. If not, you most likely will if you enter a relationship with the "fairy muse." When her gift is accepted and nurtured, she will open access to limitless flow of creativity and inspiration, which is an important part of magic. Whether we are successful in our magical operations largely depends on our ability to be imaginative and creative in our work. Therefore, I especially recommend working with *Leanan Sidhe* if you find yourself stuck in rigid structures of the day-to-day life, if you have problems with visualization, if your dreams are filled with mundane struggles, or if you simply feel frustrated and unable to move forward in your life. She will not solve your issues for you, but she will inspire you to see a way out of your problems, showing you that everything is possible if only you choose to go with the flow and are creative in your life.

Ritual of Leanan Sidhe

This is an example of the pact with a spirit lover. It can be performed both by a male or female practitioner, regardless if you are in another relationship or not. Its purpose is to open access to a current of creativity and inspiration as it is represented by Leanan Sidhe. You can ask her to guide you through a certain phase of your life or invite her to a lifetime relationship—this is up to you. The procedure presented here can be applied to a different spirit as well, although it will have to be adjusted according to the symbolism and qualities of the chosen entity.



Sigil of Leanan Sidhe

For the ritual, you will need the following items:

- ★ **The sigil of Leanan Sidhe:** it can be painted on paper or a solid material (wood, metal, stone, etc.). It should be silver on a black background.
- ★ **Altar decorations and offerings:** candles (silver and black), incense (sandalwood, opium, jasmine, etc.), flowers (fresh wildflowers as an excellent offering), and other tools you normally use in your work.
- ★ **A tool to draw blood:** a ritual blade (dagger, knife, razor, lancet, etc.).
- ★ **A chalice with red wine** representing the blood of the phantom mistress, or another drink (either alcoholic or non-alcoholic) of red color and sweet, rich taste.
- ★ **A parchment with the pact with Leanan Sidhe:** you have to petition the phantom mistress to be your guide and companion, offering something in exchange for her assistance. Write it in red ink mixed with a few drops of your blood (or in your blood alone), sign it with your magical name, and place it on the altar. The words of the pact should be personal: address the spirit, write down your goals to accomplish, and state what you offer to her in exchange for her assistance. She will welcome acts of love and sex, but she will also be satisfied with a work of art created in her name and dedicated to her. Whatever you choose, remember that your offering has to be personal and intimate.

Preliminary Practice

In my own work with Leanan Sidhe I have found her easier and more natural to contact if a ritual to her is performed outdoors. This is also what I recommend in this working. At least the first, preliminary meditation should be performed outdoors, preferably in a desolate place where you will not be disturbed. The signing of the pact itself can be done in your home temple.

Before the actual ritual, you need to establish contact with the phantom mistress. For this I suggest meditating with her sigil and chanting her name or some personal words of calling. Go to the place of the working at night, make a circle of candles (use as many as you need), and walk

several times around the circle widdershins, chanting the following calling:

*Leanan Sidhe, phantom mistress, answer my call,
come to me this night!*

Then sit down in the center of the circle with her sigil in your hand and anoint it with your blood. You can also combine it with a sex magic working and use your sexual fluids mixed with blood to charge and activate the sigil and attract her attention. While doing this, focus only on her name and chant it mentally or aloud—do what feels more natural. See how the sigil becomes charged and activated with your life substance and visualize it glowing with lunar, silver energy of the phantom mistress. Threads of this energy envelop around you, shifting your consciousness and adjusting your senses to her lunar current.

When you feel her presence or receive a confirmation that she is close (e.g. animals will get drawn to the place of the ritual or you will see the landscape around you respond to your calling), speak to her from the heart. Say what you expect of her and what you want to offer in return for her guidance and assistance. Be respectful and open yourself to anything she might want to show you. Perhaps you will receive a confirmation that she accepts the pact already in this preliminary working. Possibly, however, her response will come to you later—in your dreams or it will be delivered to you in another way. It may also happen that she will reject your offering but show you what she herself wants in exchange for her assistance. In any case, thank her for her presence and close the working.

If the confirmation was not received in the meditation, you have to wait for it. It may come the day after or it may take a few days, but if it does not come, do not proceed with the pact. Perhaps you are not ready for it or it is not a path for you. If the phantom mistress is favorable to your petition, you will receive a sign for sure.

The Signing of the Pact

When you receive the confirmation, write down your pact and prepare the temple as you feel is suitable for this work. Remember to have all

items needed for the ritual on your altar. Then proceed to the ceremony itself. Begin it in the same way as the preliminary meditation, i.e. by chanting her name or a personal calling while gazing at the sigil. This will open gateways within your temple for the phantom mistress to manifest. Feel her energies flowing through the sigil and her presence crystallizing in the temple. Visualize her emerging from the shadows and taking shape in front of you. She usually comes as a beautiful woman with long black hair and pale skin shining with a silver glow, but you can simply open yourself to her and let the vision flow freely. Envision that she charges the sacrament in the chalice, transforming it into her blood—you can do it by visualizing that she bleeds into the chalice, charges it with her sexual secretions or simply imbues it with her lunar energy.

When you feel ready to continue, speak the following words:

*I offer myself to you, Leanan Sidhe, phantom mistress!
Accept my pact which I present you this night,
And grant me fulfillment of my desires!*

Then read the words of the pact, speaking from the heart, and confirming your dedication and openness to her lessons and guidance.

After that drink the sacrament, visualizing that you are drinking the blood of the goddess. For a moment, open yourself to whatever she may choose to show or tell you.

Then continue the ceremony and seal the pact by drawing her sigil on the parchment in your blood, now charged with the energy of the phantom mistress. Any words, incantations, or mantras to accompany this act should be your own. Make it personal, intimate and meaningful to you alone.

Finally, sit down, close your eyes, and open yourself to any messages that may come to you at this point. You can also offer your sexual energy and fluids if you feel it is the right thing to do. Meditate on your goals to accomplish through your relationship with the phantom mistress and ask her for something that would serve as a “key” to her current any time you wish you connect with her. This can be a special sigil, a word of power, or even a magical name that from now on you will use only in your work with the phantom mistress. This is also the final confirmation

that she has accepted the pact and the beginning of your relationship. If it does not happen immediately, simply keep an open mind and pay attention to all that comes to you during the working and after—messages and manifestations of the current may come through daily events and situations on the following days.

When you feel ready to finish the ritual, seal the pact with red wax or bind it with a red cord. You should keep it on your altar until the end of the pact. I suggest obtaining a special box, possibly locked with a key, to make sure the parchment will be safe there. Blow out the candles and close the working with the words:

And so it is done! ★



CHAPTER ELEVEN



Demonic Children

PROCREATION through sex with spirits or deities is a subject of many myths and legends. In mythologies worldwide, we can easily find heroes and famous characters whose parents were usually a mortal woman and a god, such as Hercules (sired by Zeus), or Merlin, whose father was an incubus. The offspring of such a union was either a human child endowed with magical abilities, extraordinary strength, and other godlike features, or a spirit with qualities of a demi-god. In the folklore of witchcraft, we encounter stories of women impregnated by incubi and giving birth to demonic children and monstrous hybrids. For example, a late seventeenth-century account by Johann Klein describes a witch who claimed to have given birth to a tapeworm and a girl of the size of a jug. Another witch's offspring was a child with a wolf's head and a snake's tail, and still another gave birth to a two-footed serpent. Immediately after the children were born, they were usually taken away by their demonic fathers, which implies that they were not beings of flesh but demonic spirits. Similar legends are about men impregnating succubi, whose children seemed normal at first glance but shed their human form during nighttime, revealing their true, demonic appearance. In other words, it was commonly believed that sexual relations between humans and otherworldly beings could result in creation of a new life. In this chapter, we will take a closer look at this subject, discussing sex as a force of both self-creation and procreation, and explaining what magical children are and how they can be used in a practical way for spiritual advancement.

The Power of Lust

Sex itself is an intense experience, releasing a lot of energy. Someone who is not aware of this fact simply lets this energy dissipate or take form on its own—and hence all lesser thought-forms, parasites and larvae existing on the astral plane, trying to attach themselves to human beings and feed off their vital force to prolong their existence. Such beings are created because each sexual act generates psychic force that has to go somewhere. If it does not dissipate, it comes to life as a thought-form. If it is not released, it can build up inside the body and cause damage and blockages in the internal energy flow, causing health issues, or it can leak out and wreak havoc around the individual, like it is in the case of the poltergeist phenomenon. Each time orgasm occurs, a new life is created, and we are not talking here about physical conception resulting in a child, but about magical “children,” often created involuntarily. Sexual energy is a powerful force and it is good to be aware of this potential and learn how to use it to our advantage.

What does it mean in practice? Think of each orgasm you have ever had in your life and imagine that there is a “magical child” born out of it, a thought-form with a lesser form of consciousness, hovering somewhere on the astral plane. Each of them carries a piece of your energy and is a part of you. Sounds disturbing? Well, it certainly may, especially if you have never paid attention to what happens with your energy released through orgasm and never directed it to any concrete purpose. If it is masturbation, then the entity is an offspring of you alone. If there is a partner involved, it is a “child” of you and another person. In both cases, however, sexual act results in creation of a new life, just not necessarily physically. This is a powerful thing to realize, especially that as magicians we can use this awareness to create something that can help us in our life or empower our magic.

Thought-forms created this way are artificial spirits, or servitors, that usually hover around us either on the astral plane or at the threshold of the astral and the physical. If they are not created for a specific purpose, they usually have a basic level of consciousness that only provides them with an instinct to feed and survive. In time, they can develop into more complex beings on their own but usually they just remain at this

basic level, acting as astral parasites. Most often they feed off us because they are still connected to us as their creators, but they can also attach themselves to other people, usually those that surround us in our day-to-day life. Is there something we can do about it? Definitely, but first we have to gain control over all those thought-forms we have created through our sexual activity. This can be done in several ways. One of them is to find these thought-forms on the astral plane by following our psychic attachments and links and establish communication. The best way is to approach them as spirits or astral entities, as that is what they actually are, except that they are not named and have no specified powers that we could use to our benefit. It is therefore not easy to evoke them like other spirits. Instead, we can travel to the astral plane or induce a lucid dream and interact with them in their own environment. Another option is to work with a god-form that can assist us in this process. Lilith is an excellent deity to help in this work, especially in her aspect of the Mother of Abortions. In this case, you should simply invoke her and summon your “children” to manifest. If you succeed in recovering these astral connections and establish communication with these thought-forms, you can either reshape them into one powerful servitor working in your favor or you can reabsorb these thought-forms into yourself, making them part of you again, and thus reclaiming your inner power and integrity. This is up to you, so feel free to experiment. It is also worth paying attention to what happens with your sexual energy from now on, always directing it to a specific purpose, otherwise you will keep producing “children” over which you will not have any control instead of using your force of creation for self-empowerment.

In some cases, a “magical child” is not created, though. This is when you or your partner go on to work against the ritual, either on purpose or by mistake. That means, if you do a counter ritual, for example. But often doubting the result and questioning is enough in itself to abort the thought-form before it has a chance to manifest and “be born.” This is also something worth remembering, especially if we are dealing here with a deliberate, ritual practice and not an involuntary astral “conception.”

The Nephilim

One of the most famous examples of demonic children born out of sexual relations between humans and supernatural beings were the Nephilim. The main source of this myth is the apocryphal *Book of Enoch*, or rather *Books of Enoch*, as there are several versions presenting the whole story in a different way. The legend itself, however, is based on a few lines from the Bible, the Book of Genesis in particular, speaking of a group of angels known as the Watchers that descended to the earth to marry "daughters of men" and chose to remain there and live among mankind, thus becoming "fallen angels."

Let us draw a brief outline of the story as it is relevant to our subject of discussion. Generally, it starts with the leader of the rebellious angels, Shemyaza, falling in love with Lilith or Naamah (some versions of the story mention Ishtar as his lover, and in another it is Azazel that falls for Naamah), and persuading other Watchers to join him in fornicating with women on earth. Enamored by the beauty of women, they decide to follow Shemyaza, taking lovers among mortals. Seeing the weakness and ignorance of humanity, they also bring with them the knowledge of the universe, crafts and civilization, alchemy and occult arts, weapons of war, and other secrets that until this point have been known only to God and angels. The offspring of the union of the angels and mortal women are mysterious beings called "Nephilim" believed to be half-human and half-demonic, as the descent of the Watchers is depicted in the source literature as their "fall," corresponding to the fall of Lucifer. The Nephilim are therefore ascribed demonic qualities and depicted as giants, monstrous and evil, killing and feasting on mankind to sustain their existence.

The word "Nephilim" itself is usually translated as "giants," although in some interpretations it is translated as "fallen" or "those that cause others to fall." According to the Bible, these demonic children of angels and mortal women were the cause of the Flood, as seeing their evil, God turned away from humanity and decided to destroy mankind. Eventually it did not happen, but the Nephilim were wiped out from the earth, their souls remaining in the world, though, transformed into demons. Their fathers became demonized as well, and both Shemyaza and

Azazel, the leaders of the Watchers, are now viewed as adversaries and evil spirits.

In its basic interpretation, the legend presents the power of lust as a force that can drive one to ascent or damnation. The descent of the angels was beneficial for mankind as it gave rise to all crafts and arts, but the angels themselves were punished and the gates of heaven became locked for them, just like the gates to the Garden of Eden after the exile of Adam and Eve after they tasted the forbidden fruit (sexual act). This tells us that sex is power, but there is a price to pay, and it has to be handled with responsibility. The half-human half-demonic monsters conceived by angels through fornication with mortal women reflect the forbidden union of the worlds: the higher and the lower. The descent of angels is symbolic of the descent of gnosis that initiated the awakening of man and opened access to the path of self-deification, known in modern times as the Left Hand Path. It also emphasizes the role of sex in the process of transcendence. Awakening and transcendence through transgression are the key concepts in the gnosis of Shemyaza. On the one hand, we have the descent of gnosis through the fall of the angels, which was their willful choice. On the other hand, the passing of gnosis initiates the ascent of man and creates a possibility to become god-like, which is seen on the example of the semi-divine offspring. In this sense, we can view the Nephilim as symbolic of initiates on the path of transgression—beings that are no longer human, yet not divine—awakened to power, but still in the process of harnessing it.

Shemyaza and the other Watchers originally belonged to the Seraphim, "the burning ones," which already reveals an important feature of their gnosis: its nature is that of fire and passion, lust and sex. Moreover, apart from being creatures of fire, the Seraphim were also depicted as winged serpents or dragons. This provides further insight into the initiatory power of these beings, connecting them with the concept of the Fire Snake, Kundalini, which is the vehicle of ascent and the force of awakening and transcendence. Therefore, the gift of the angels is the inner fire, the tool of internal alchemy, which is awakened and ignited through mysteries of sex magic and the raising of the Serpent Force within. This is the vehicle of evolution and elevation of man, allowing us

to recreate ourselves as our own "magical children." Seen from this perspective, the Nephilim are not to be viewed as actual entities or "children" conceived by higher beings, but rather a symbol of the initiate transformed through rites of sexual alchemy. However, the idea that it is possible to create "magical children" in the flesh is a part of the Western Tradition as well, and in the next section we will take a look at such attempts and discuss their meaning in the modern context.

Homunculus

A different class of magical children were homunculi (sing. homunculus). These were human beings created not through a union of man and woman but in artificial conditions. This idea was especially popular in the Renaissance and has its roots in the contemporary alchemy and natural magic. According to the sixteenth-century sources, a homunculus was a miniature man, resembling a normal human being but created in laboratory conditions. This theory owes much to Paracelsus, who claimed that the sperm of a man contains life in itself and a woman's womb is only a vessel in which it grows. Therefore, he believed that it can also be placed in other vessels to successfully produce a human child. His method was to place semen in a sealed cucurbit for forty days in a horse's womb until it "comes to life and moves itself." Then the operator should feed the "child" with human blood over the span of forty weeks, during which it should take the shape of a normal human child, although it will be much smaller. Obviously, in our times we know that conception and birth is more complex than that, but in the 16th century experiments to produce a homunculus were not uncommon among magicians and alchemists.

The idea itself resembles creation of a golem from Jewish folklore, although the procedure is here different, and the golem is usually created for a specific purpose rather than treated as a magical experiment. While the Renaissance alchemists were preoccupied with the idea of creating life in itself, golems of Jewish legends were brought to life in order to perform a particular task for the creator or the community. The most famous golem story tells of a magical creature brought to life by rabbi Loew in the sixteenth-century Prague. There are several versions of the legend, but the general outline is that the Jews in Prague were either to

be killed or expelled under the rule of Rudolf II, and to protect the community, the rabbi constructed a golem out of clay. Then he brought the creature to life through special incantations and ritual formulas. These formulas differ depending on a story. In one legend, it is activated by walking around it and saying a combination of Hebrew letters and the secret name of God and the reverse formula is walking in the opposite direction and saying the words backward. In another version, the golem is brought to life by writing on its forehead the letters *aleph, mem, tav*, which is "emet," meaning "truth." In this case, it could be destroyed by erasing aleph and leaving mem and tav, which is "met," meaning "death." Regardless of the version, the golem performed its function well at first but then something went wrong, and the rabbi eventually deactivated the creature.

This legend and other stories of golems are based on the theory that Adam himself was first made as a golem, out of clay, and then brought to life by the power of God. In modern times, the conviction that it is possible to create a living being out of dead matter was popularized by Mary Shelley's *Frankenstein* and became a subject of many books and movies. In magic, however, there are many more interpretations. Homunculus, for example, was thought by Crowley to be a child created the normal way, i.e. by impregnating a woman by a male magician through rites of sex magic. The only difference from conceiving a normal child this way is that it was done in accompaniment of rituals, banishings, and other formulas, with the final result being a nonhuman soul in a human form. In other words, the child's body would be inhabited by a spirit instead of human soul. Such attempts were made, e.g. by Jack Parsons and Marjorie Cameron, and if you are interested in the subject, the whole story is described in *Sex and Rockets: The Occult World of Jack Parsons* by John Carter.

Another method of creating a magical child was proposed by Austin Osman Spare and is known as the "earthenware virgin." He constructed an urn that was shaped to fit his erect penis with some extra space at the inner end. At the farthest point inside the urn he would place the sigil representing his intent/desire and then he would masturbate using the device. During the whole process, performed at the time of the quarter moon, he would vividly visualize the desired effect of his magical work,

eventually taking himself to the point of orgasm. Then the “virgin” would be sealed and buried either in the ground or in a casket filled with earth, possibly at midnight. At the time of the full moon he would dig up the urn, repeat the ritual, pour the contents on the ground as libation, and rebury the “virgin.” Spare himself claimed that this method never failed, so if my male colleagues are willing to experiment with that, I wish them good luck.

Spare’s method, however, falls under the category of creating artificial spirits, which we will discuss in the next section. The homunculus formula, as well as the idea behind the creation of a golem, involves creating a vessel that would be inhabited by an already existing spirit. This can be a human soul called from the Other Side, an angelic or demonic entity, or a discarnate spirit summoned through rites of necromancy. There are many techniques for this, not necessarily sexual, but necromancy is a subject for another book. Here we will focus on something more user-friendly to a modern practitioner, and that is creation of familiar spirits and servitors—our personal servants that can do any task we wish and do not require any complicated magical formulas to be brought to life. Spare’s earthenware virgin can be used for that, but there are other methods as well, and we will take a look at those that are both simple and effective.

Familiar Spirits

In the folklore of witchcraft, it was believed that every witch and sorcerer had their “familiar,” i.e. a supernatural creature that would assist them in their magic and do their bidding whenever they wished. These creatures were usually depicted in an animal form, such as cats, ravens, rats, frogs and toads, and hares. Small animals were the most common, although there are also stories of witches and sorcerers who had their familiar spirits in the shape of pigs, sheep, or horses. It was believed that when a person signed a pact with the Devil, they received a low-ranking demon in the shape of an animal to advise them and perform their errands, usually the works of *malefica*. These spirits were known as “familiars” or “animal guides,” and were in constant assistance of their master, who was responsible for feeding them with one’s blood. Normal food was possible as well, but blood was the most common nourishing

substance that sustained the life of a witch’s familiar. Often these creatures were invisible, resided on the Other Side, and only the witch could see her familiar when she chose to summon it.

From the modern perspective, the conviction that the magician’s assistant was a spirit feeding off their blood and vital energy, connected by an intimate link with its master, shows that we are not dealing here with normal animals but with servitors, spirits attached to a practitioner or created as magical friends or servants. In modern magic, a servitor can be an entity summoned from the astral plane and bound to a physical form, usually a statue or another vessel, but more often this term refers to a thought-form created by the magician. A servitor can be brought to life for a variety of purposes, from one time tasks to long-term assistance, and can do exactly what we want and when we want it. Of course, there are already many spirits out there that can assist us in our work, but some practitioners simply like to have full control over their magical operations, and a servitor is one of the best ways to do it effectively. Moreover, you can deactivate the spirit at any moment you wish, and unlike in the work with already existing entities, there is no risk that they will misinterpret your intent and carry it in a different way from what you really want. This sounds tempting, does it not? Well, let us then see what a familiar spirit like that can do for us and how to create it.

- ★ **Protection:** A servitor can watch over you and act as your personal guardian, warning you of dangers or dealing with them without you even knowing that something is going on. You can also go a step further and program the spirit to reverse and return the attacks if you want to.
- ★ **Health and well-being:** You can program the spirit to ensure a flow of vital energy, keep you healthy and help you fight diseases if needed.
- ★ **Money and finances:** Many magicians create servitors to draw money and create financial opportunities for them, help them find new jobs, develop a career, and so on.
- ★ **Love and sex:** Your familiar spirit may also watch over the affairs of the heart, bring forth a partner into your life and open way to love and fulfillment.

- ★ **Creativity:** If you are involved in any form of artistic creation, a spirit can help you develop your talent and send you inspiration in your work.
- ★ **Social interactions:** Your servitor can also work to improve your relations with other people and help you influence your environment.
- ★ **Magical assistance:** This can be any form of magical help, from developing your rituals to carrying out certain small tasks for you. For example, a servitor can help you with your dream work, empower your evocations, assist you in OBE and magical trances, etc.
- ★ **Astral sex:** A servitor can also be your personal succubus/incubus, acting as your lover and sexual partner.

These are only a few examples of possible tasks that servitors can do for you. I am sure that a creative practitioner will find a lot more. In the final section of this chapter, I will present a simple but effective method of creating such a spirit with the use of sex magic.

Are there any risks and dangers of such an operation? Normally, I would say it is the safest magic possible. Unless you state your intent in an unclear way, leaving a large field for interpretation, the spirit will do only what you want it to do, when you want it, and for how long you want it. Of course, like any other magical child, a servitor needs to be fed and has to grow to fully develop its powers. Some magicians create servitors to do only one task for them. Personally, I am not fond of this approach, and if you only need a spirit's assistance once, you can simply evoke an already existing entity or charge a sigil through any of the sex magic techniques described earlier in this book. A servitor works best if it is created for long-term tasks, such as protection, ensuring the flow of money into your life, attracting love, taking care of your health, etc. The longer it exists, the more powerful it becomes. All you need to remember is to feed it regularly and treat it as you would treat your friend or pet. It is very unlikely that it may get out of your control and turn against you. If, however, you stop feeding it, the spirit will start losing its power and gradually regress to a basic thought-form that will be attached to you as an astral parasite, so if you no longer need it, you should destroy it and end its existence. Remember that you are all the time in full control of the spirit—both its life and death.

How to Create a Magical Child

The following working is a simple method to create a familiar spirit. Feel free to develop and personalize it as you wish. Remember that you are creating your own "magical child," so make it as personal and intimate as you want. You can perform it at the time of the waxing or full moon, combine it with an invocation of your personal patron deity, perform it indoors or outdoors, do it alone or with a ritual partner, design a complex ritual for it to empower the effect, etc. Here you will find the basic elements needed in this work, but you may be as creative as you want if you would like to develop the ritual.

Before you perform the working, you need to prepare the following items:

- ★ **Spirit's profile:** Give the spirit a name, sigil, and a task or a list of tasks to do. Describe its appearance and the length of its existence. Decide on how often you will feed it and in what way. The spirit's sigil is usually constructed by writing down the statement of intent, crossing out the repeating letters and combining what is left into a graphic form. The name can reflect the intent as well or it can be simply something that you like. Avoid using the names of already existing spirits. Everything else is up to your imagination. Feel free to be as creative as you wish.
- ★ **The sigil of the spirit:** It can be painted on paper or a solid material (such as wood, metal, stone, etc.). You can use the colors associated with the Draconian current (black, red, gold), or you can pay attention to the spirit's symbolic correspondences. For example, a spirit connected with lunar magic and the energies of the moon can be represented by a silver sigil on a black background or black on silver.
- ★ **The vessel that will serve as a dwelling place for the spirit:** Not all magicians choose to do that, but in my own work I have found it to be a good solution for working with familiar spirits. The vessel can be a statue or any object that you can keep on your altar or wear it on you as an amulet.
- ★ **Altar for the ceremony:** Feel free to use the tools and decorations that you normally employ in your work. If you have a patron deity or

want to connect your familiar spirit to the current of any chosen god-form, include their statue or picture and prepare suitable offerings (candles, incense, wine, etc.). You will also need a tool to draw blood. Other items are solely up to you.

When all is prepared, you are ready to begin the ritual. It involves the use of sex magic, so feel free to create a special atmosphere like for other similar workings (with music, incense, etc.), if you feel it will empower your operation.

For a moment, focus on raising your inner energy and feel it as a stream of fiery force rising at the base of your spine and ascending to the top of the head. Practitioners of Draconian magic can use their favorite Kundalini raising technique for this. Take as much time as you need for this practice.

If you work with a personal patron god or goddess, invoke them at this point and assume the chosen god-form to aid you in your ritual. This can also be a Dragon invocation. You will find one e.g. in my *Draconian Ritual Book*. Focus on the presence of the invoked current, and if you have a chalice with the sacrament on your altar, drink it now and take some time to fully integrate with the chosen god-form.

When this is all done and you are ready to continue, focus all your attention on the sigil of your familiar spirit. Draw a few drops of your blood and anoint the sigil or trace the lines with your vital substance. At the same time chant the following or similar words:

(Spirit's name), by the power of my blood, the Blood of the Dragon, I call you to life!

Assist me in my work, make my magic effective and powerful, and ensure its quick results!

These words can be personal, and actually they should be, and you should also combine them with the statement of intent. The calling provided above is for creating a magical assistant. If your intent is different, you should use other words, describing the tasks and powers of your servitor. Take your time with it and see how your blood makes the sigil alive. Visualize it burning with fire and feel that it interacts with you and responds to your calling.

Then declare the tasks and powers of your familiar spirit and describe its appearance. The following words are only an example:

(Spirit's name), I (your magical name), call you to life,

Arise from my blood, the Blood of the Dragon,

And manifest in my temple at my calling!

I take form of a powerful dragon that shall carry my will through the planes, assist me in my work, and devour my enemies!

In return for your service I will feed you with my blood, the Blood of the Dragon, every 7 days,

And I will take care of your earthly vessel.

You will live for as long as I remain on this earth,

And when my mortal body dies, you will return to me and become one with me again.

(Spirit's name), I call you to life!

In the name of the Dragon!

In nomine Draconis!

Ho Drakon Ho Megas!

These words should be spoken with power and confidence. When this is done, consecrate the spirit's vessel (statue or talisman) by anointing it with your blood and say:

(Spirit's name), I give you this statue/talisman as your earthly vessel.

Make your dwelling in it and remain in my temple as my guardian and assistant.

At this point, the spirit is already active on the physical plane, but to make it work properly you need to bring it to life on the astral plane as well. Sit or remain standing, close your eyes, and visualize your servitor in front of you or hovering above the altar. This way you are building an astral "shell" that will be filled with your energy. Sex magic is the best way to bring your spirit to life on the astral plane, so enter a sexual trance by arousing yourself and slowly take yourself to the point of orgasm. Make it as pleasurable as possible. At the moment of orgasm, hold your breath and when you release it, direct this energy to the astral "shell" of your servitor. In other words, "breathe" life into the astral body of your magical child. As you do it, envision that it becomes alive and the lifeless

shell transforms into the actual entity. Finally, anoint its sigil and the statue/talisman with your sexual fluids.

You can now welcome the spirit in your temple:

*(Spirit's name), I have awakened you to life,
Serve me well and fulfill my will here on the physical plane and in
the astral realms,
Assist me in my work, always come at my calling, and grow stronger
each time I feed you.*

If your sigil is drawn on paper, put it under the statue and keep it there or hide it in a safe place. Another option is to carve it into a statue, and if you use a talisman or amulet, the sigil should be somehow engraved on it, either on the front or the back side.

Close the working with the traditional words:

And so it is done!

You have now created your own “magical child.” At this point, it is only a basic astral thought-form, like a newborn baby. It will begin to work on its tasks immediately, but it may take time before it is powerful enough to provide noticeable manifestations of your intent, so be patient. A really powerful servitor may take years to fully develop, but usually it takes a few weeks to see the results of your work, and in some cases it is even faster. All depends on what you want to achieve and how it is programmed. With each feeding your “child” will grow in power and results of its work will also be more powerful. You can then simply anoint its vessel with your blood and/or sexual fluids, but you can also design a special ritual to empower the feeding—this is up to you. Treat it as a friend, pet, or family member, feed it regularly, and it will serve you well. ★

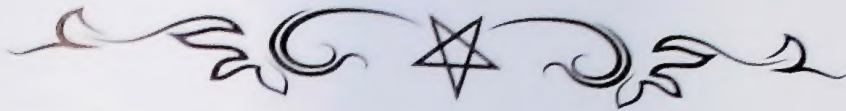


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